

# Messengers of the Churches

*J. E. SANDERSON, M.A.*

MISSIONARY SOCIETY

— OF —

**The Methodist Church**

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as an acknowledgment of the grace and fidelity in collecting  
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A. SUTHERLAND,

General Secretary.

Methodist Mission Rooms,  
Toronto, 1870

*Thomas Edwards*  
Superintendent.





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# MESSENGERS OF THE CHURCHES

First Series

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## SEVEN PIONEER MISSIONARIES

*With Portraits and Illustrations.*

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“The messengers of the churches and the glory of Christ.

—2 Cor. viii, 23.

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BY  
REV. J. E. SANDERSON, M.A.

TORONTO

WILLIAM BRIGGS

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1900



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## PREFACE.

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THIS little volume is an effort to supply a lack of readily available information regarding some representative early missionaries. This want has been specially felt by Sunday Schools, Christian Endeavor Societies and Epworth Leagues, and also by general readers and many ministers.

The names selected represent several Churches and countries, but they are of men marked by such catholicity of spirit as to be claimed by all Christians.

We have started with the rise of our present-day missionary enterprises in the latter part of the eighteenth century, and hope, in future series, to trace the record towards our own times.

To place the book within easy reach of all, we have condensed gleanings from many sources

into the smallest space consistent with a reasonably adequate presentation of the men and their work.

We are persuaded that the "facts will prove stranger than fiction," and help to incite a deeper interest in world-wide evangelization.

We gratefully own our obligations to many writers for materials gathered for these pages.

J. E. S.

TORONTO, *December, 1900.*



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THOMAS COKE, D.C.L.

# MESSENGERS OF THE CHURCHES.

## I.

### THOMAS COKE, D.C.L.

*America, West Indies, Nova Scotia, Ireland, Wales,  
Africa, India.*

1747-1814.

#### EARLY LIFE.

THE widespread evangelistic movements of our day owe their origin largely to the religious awakenings of the latter half of the eighteenth century. In giving that newly-found Christian life a world-wide extension, no one appears to have been in advance of Thomas Coke.

He was born in Brecon, Wales, October 9th, 1747. In a quiet Christian home he was carefully nurtured. He was dark, rather short, bright and active. In the "Old Grammar School," and "College of the Church of Christ," he was prepared to enter Jesus College, Oxford, in his sixteenth year.

Amid the beauty and grandeur of that old city he found superficial religion and a low moral tone. Voltaire and Rousseau made disciples in England. Professors and students had weakened under the terrible fusillade of atheistic taunts and sneers. From the dark days of Charles II. it had been the ambition of many to undermine the authority of the Bible and the faith of the people. To withstand this avalanche of iniquity, John Wesley and his Oxford associates had been called of God and sent forth.

Thomas Coke, for the first time away from the restraints and safeguards of home, was caught and well-nigh submerged amid the waves of scepticism. The conflict was severe, but resulted in a firm belief in divine Revelation and the beginning of a new life.

#### GRADUATION.

In February, 1768, he received his Bachelor's degree and returned to Brecon. His agreeable manners, education, and wealth gave him access to the highest society. He was elected to his father's place as chief magistrate of the town.

Three years of public life deferred, but did not defeat, his purpose of entering Holy Orders. As yet, like Wesley in Georgia, he felt himself a servant—not a son. "I believe in the forgiveness of sins," he said; but his experience did



not warrant the confession. He read books of practical divinity, made request for a curacy, and received Roads, in Somersetshire. In June, 1770, he was ordained Deacon and received his Master's degree. In 1772 he was admitted to priest's orders and ordination. Listening to the solemn words :

“Come, Holy Ghost, Creator, come,  
Inspire these souls of Thine,  
Till every heart which Thou hast made  
Is filled with grace divine”—

he mourned unfitness for his solemn vows.

#### CONVERSION.

Coke read Witherspoon on “Regeneration,” and “Alleine's Alarm.” Manuals of prayer gave place to prayer. As John Wesley met Peter Böhler, Coke met Thomas Māxfield, the first Methodist lay preacher, and was soon able to sing :

“My God is reconciled,  
His pardoning voice I hear,  
He owns me for His child,  
I can no longer fear.”

In his new charge, South Petherton, he began to preach extempore. Souls were converted—consternation among the people and opposition from the clergy resulted. Appeals to the Bishop were answered with commendations of his zeal.

Coke began a more careful examination of Methodism; read "Wesley's Journals" and "Fletcher's Checks"; drove twenty miles to meet Wesley; was instructed and captivated by the "Apostle of Methodism," and would have followed him straightway, had not Wesley counselled him to let his light shine where he was. His zeal was rewarded with persecution. He was driven from his parish. But as one door closed another opened, and he

#### ENTERED METHODISM.

Thus wrote Wesley, August 19th, 1777: "I went to Taunton with Dr. Coke, who has bidden adieu to his honorable name and cast in his lot with us."

The Methodists of London welcomed the curate of South Petherton. Thousands were eager to hear him. In the fields multitudes were drawn by his earnestness and simplicity.

Mr. Wesley found him an agreeable and helpful companion. Preaching in an open square, in Ramsbury, he was attacked by a mob, headed by the Vicar. Their uproar failing to silence the preacher, the Vicar called for the fire engine. The crowd was scattered. Coke warned them that they "might need their engine for better use." They recalled his words, a couple of weeks after, when their square lay in ashes. Dr. Coke

visited his old parish, and was greeted with ringing of bells. "We rang him out," said they, "and now we ring him in." The sick and the poor had missed their open-handed benefactor. The people came for miles, in thousands, to see and hear him.

In 1782 Coke was sent by Wesley to preside in the Irish Conference.

Listening to the words of his leader: "*The world is my parish*," he began to consider "the regions beyond." The Roman Catholic Church, through its orders, its Loyolas and Xaviers, had been reaching out to the ends of the earth. The Waldenses and Bohemians had borne their steadfast witness to the most aggressive truths of Revelation. The Moravians had found their way to India, Africa and America. The English and Nonconformist Churches were slow to undertake missionary efforts. John Wesley had preached to the colonists and the Indians in America. Coke caught his spirit, and, from a flaming evangelist at home, became an inspired missionary abroad. The infant societies planted in New York by Barbara Heck and Philip Embury were keeping pace with those at home. The War of Independence had snapt political ties, but failed to sever Methodist relationship. In those "Free and Independent States" Wesley saw that the Church must be

free. Methodists had a right to the sacraments from the hands of their own ministers. He confided these conclusions to Coke, in 1784, and asked him, with Asbury, to undertake the superintendency of those societies. At the next Conference he was so appointed. On the 18th September, 1784, with Messrs. Whatcoat and Vasey, he set sail on his

#### FIRST MISSIONARY VOYAGE,

and landed in New York, November 3rd. After preaching in New York and Philadelphia, he undertook a tour of a thousand miles through Delaware, Virginia, and Maryland. Like another John the Baptist, he traversed the wilderness, calling men to repentance, preaching to thousands, baptizing "more in one tour than I should in my whole life in an English parish." Some doors were closed against him, but the fields and forests were open. Like his Master, he was ready to break the bread of life wherever hungry multitudes were waiting to be fed.

He met the Conference in Baltimore. The joint superintendency of Dr. Coke and Mr. Asbury was unanimously accepted. Sixty-three preachers were present, representing 15,000 members. An educational institution was projected, \$5,000 subscribed, and the corner-stone of Cokesbury College laid June 5th, 1785.

Dr. Coke enjoyed the romantic scenery of the New World—"heavy falls of snow, trees of ice, the woods one vast palace, almost too dazzling to behold; vegetable forms converted into emeralds and sapphires—so beautiful a sight I never saw before." Long journeys on horseback, fording dangerous rivers, threading vast forests, lodging in log cabins, proved trying and dangerous. Crossing a swollen river, his horse was swept from under him; seizing the branches of a tree, it was dislodged and bore him down with the current till arrested by another tree. Bruised and crushed he escaped, made his way to a house, where a negro dried his wet clothes and a stranger came up with his horse and saddle bags.

#### SLAVERY,

that "sum of all villanies," was daily before his eyes. Wesley, Wilberforce and Clarkson were fighting the traffic. The American Methodists, generally, were of the same mind. The Conference of 1780 declared against the system. Dr. Coke entered the lists and championed the cause of the slaves. He was hunted and threatened by armed slave-holders. After another Conference he sailed for England.

Wesley was cheered by Coke's account of harmony and success. At home all were by no means agreed as to the wisdom of the system

of church government their venerable Founder had authorized for America. Even his brother Charles, "the Sweet Singer of Methodism," could not agree with him on questions of church polity.

Dr. Coke reported that "not 5,000 out of 100,000 adult hearers in our Sunday congregations ever attended any other ministry than ours." But he found more practical work than controversy. He carried his burning message into Scotland, striving to arouse the Church to a perception of Christian obligations to the heathen, everywhere crying: "Prepare ye the way of the Lord." He contemplated the possibility of a mission to Africa and was in correspondence with India. Not forgetting those distant lands, he laid his plans for Newfoundland and Canada. In 1786 he visited the Channel Islands. He regarded them as the key to France, and ordained M. de Queteville and others, forerunners of many French missionaries.

He made an extensive tour through Ireland and presided at the Irish Conference. At Bristol measures were adopted regarding the work in America, which demanded his departure on his

#### SECOND MISSIONARY VOYAGE.

Three missionaries were appointed to Nova Scotia, under Dr. Coke's leadership, and they

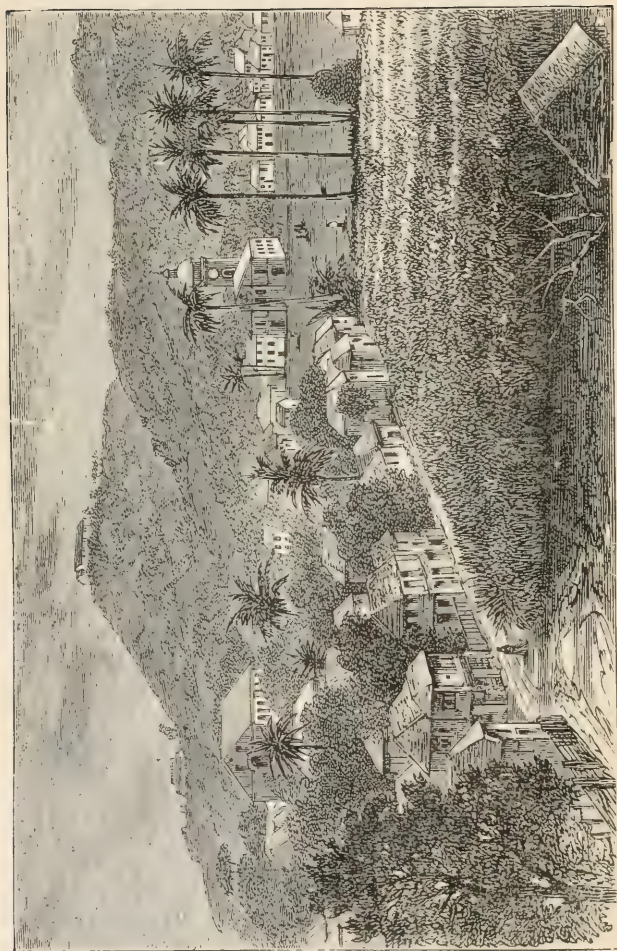


embarked September 24th, 1786. A succession of storms delayed them, the vessel sprang a leak : tempestuous weather continued ; the captain eyed the black coats suspiciously. "We've a Jonah aboard," he said, and, seizing Dr. Coke's papers, cast them overboard, and seemed intent on throwing their owner after them. That night, amid the storm, a hasty message came from the captain's wife : "Pray for us, Doctor !" The ship was on her beam ends as the little company knelt in prayer. The tempest subsided, and they sang a hymn of praise. But other storms came on and they were driven to

#### THE WEST INDIES.

Some years previous to this unexpected landing, Mr. Gilbert, Speaker of the House of Assembly, Antigua, had met Mr. Wesley in England. He went home rejoicing and began to publish the glad tidings. Hundreds of poor negroes were gathered into the fold.

After Mr. Gilbert's death, Mr. Baxter, a local preacher, kept up the work for eight years, until the arrival of Dr. Coke. He had built a chapel, the first in the torrid zone, collected congregations in several places, and enrolled 2,000 members. December 25th, Dr. Coke wrote : "Going up to the town of St. John's we met Bro. Baxter



KINGSTON, ST. VINCENT, WEST INDIES.

and his band going to divine service. I went to the chapel, preached, and administered the Sacrament. I had one of the cleanest audiences I ever saw ; all the negro women were dressed in white linen gowns." Twice daily he preached, the chapel not holding the people.

A gentleman offered him £500 to remain. "God be praised!" replied Dr. Coke, "£500,000 a year would be to me a feather when opposed to my usefulness in the Church of Christ." Invitations came from St. Vincent, St. Eustatius, St. Christopher, etc. With two of the brethren and Mr. Baxter, whom he had ordained, he visited St. Vincent, Dominica and Roseau. The planters offered generous support. Mr. Hannah was stationed at St. Christopher's. To St. Eustatius, Harry, a slave from America, had brought the Gospel. Several were converted and a chapel built. Forbidden by the Governor to preach, Harry endeavored to try praying instead, but suffered the lash, and, finally, transportation. To Dr. Coke, permission to preach was granted reluctantly ; but six classes were formed. The beautiful scenery of the islands, the spirit of the people, and the prospect of introducing the Gospel, made this a memorable visit.

On the 10th of February Dr. Coke left for Charleston, "laden with seed-cake, biscuits, and oranges," from his black friends, in such abun-

dance that he was able to minister to his fellow-passengers. After the Conference at Charleston, "provided with a good strong horse," he journeyed through Georgia, South Carolina and Virginia, riding a hundred miles a week, often through morasses, and in the saddle till midnight, yet in good spirits. "I have got into my old romantic way : preaching in great forests, with hundreds of horses tied to the trees." A slave-holder, who had followed him with a gun, was converted. A letter from Kentucky asked for help : " but observe, no one must be appointed who is afraid to die, for there is war with the Indians."

With Mr. Asbury, he visited the college and the societies, then sailed for Dublin, where he met Mr. Wesley. They discussed the West Indies and America on their way to the English Conference.

Nearly 3,000 members on the new missions, and 25,000 in the United States, were reported. Dr. Coke spent the year among the Channel Islands and in England, then departed on his

#### THIRD MISSIONARY VOYAGE,

taking with him Messrs. Lamb and Gamble for the West Indies, and Mr. Pearce, for Newfoundland. The passage was delightful. At St. Vincent they sought fresh openings, and crossed the

mountains to the Caribs, a warlike people, even their women carrying knives and cutlasses. Mr. Baxter was left among them. Twenty-five members had been gathered at Roseau, 700 at St. Christopher, and over 1,000 at Antigua. At St. Eustatius persecution was raging; fines, imprisonment or transportation were visited on any who dared to preach; yet, even there, the membership had grown to 258. A beginning had been made in ten islands, with a population of 260,000, four-fifths of whom were in heathen darkness.

After visiting Jamaica, Dr. Coke sailed for Charleston, arriving February 24th, and immediately took horse for Conference, in Georgia. On the way, "a most astonishing illumination—I seemed surrounded with fires. Sometimes the flames catch the oozing turpentine of the pine trees and blaze to the very top. Travelling was dangerous, provisions scanty; in several places we had to lie on the floor; sixteen or eighteen miles without seeing a house, deep rivers to ford and many times nothing to eat from seven in the morning till six in the evening."

The Georgian Conference was "a time of peace and love." A college for Georgia was determined on, and 2,000 acres secured. Thence he hastened to the South Carolina Conference. "The country abounded with peach orchards in full bloom. For two days we rode on the ridges

of hills: mountains rising on mountains for twenty to forty miles."

Next, the Virginia Conference, where an increase of 2,000 was reported. At the Baltimore Conference "souls were awakened and converted by multitudes. I do most ardently wish that there was such a work in England." Cokesbury College, Philadelphia, and Trenton, were visited, then Dr. Coke sailed for the English Conference.

He reported seven missions in the West Indies, with 45,000 members; four in Nova Scotia and Newfoundland, with 800 members, and 43,265 in the United States. Visiting his old home, he erected a beautiful monument over the graves of his parents.

During the year the first Methodist Missionary Committee was appointed. After sixteen months of earnest work the Doctor embarked, October 16th, 1790, on his

#### FOURTH MISSIONARY VOYAGE,

with Messrs. Lyons and Worrell, for the West Indies. In five weeks they reached Barbadoes. After visiting many of the islands, he left for Charleston Conference. The work extended over 7,000 square miles and embraced seven conferences. Several of these he had attended, when he saw in the papers the death of Mr.



Wesley, which hastened his departure for England. The death of the venerable Wesley, and the consequences to the connexion, were everywhere the themes of consideration. Dr. Coke earnestly endeavored to do his share for the general good. At the Channel Islands he enlisted missionaries for France, but met only discouragement. Those were days of judgment, and the "Reign of Terror" was at hand.

Returning to England, he assisted in the preparation of a memoir of Mr. Wesley. March 14th, 1792, he wrote: "The last sheet is now in press. Our volume is not large enough to contain a tenth of the precious anecdotes of Mr. Wesley." The first edition of ten thousand went off at once; and the second was out before July.

In the Conference of that year Dr. Coke was again elected Secretary, and Alexander Mather, President. September 1st he sailed on his

#### FIFTH MISSIONARY VOYAGE

and reached Newcastle, Delaware, October 30th. Questions of weighty import came before the General Conference. The Constitution of 1784 was unequal to the demands of 1792. Fifteen days were spent in prayerful consultation. Both Superintendents preached on the last evening. The service continued till midnight, and twelve conversions were reported. The Discipline was

revised, a discourse published, and then Dr. Coke sailed for the West Indies, in the pleasant company of the Rev. Wm. Black, the patriarch of Methodism in Nova Scotia. At St. Eustatius persecution was still rampant; some negro women had been publicly flogged for attending a prayer meeting. At St. Vincent the missionary was in jail. The law demanded, for the first offence, fine or imprisonment; for the second, corporal punishment; for the third, death! Coke resolved to lay the case of St. Vincent before the British Government, and that of St. Eustatius before the States-General of Holland.

War had been declared between England and France. The vessel in which he sailed escaped a French privateer only by the timely appearance of Lord Hood and his fleet. In England several questions of church polity were agitating the connexion, especially the right to administer the Sacrament. Dr. Coke favored liberty; which came to be generally regarded as reasonable, necessary, and scriptural. He laid the case of St. Vincent before the Government and the law was disallowed. He crossed to Holland in behalf of St. Eustatius, but the Dutch Government would brook no interference with their prerogatives.

In 1795 Dr. Coke attempted to found a colony among the Foulahs, in Africa, but his hopes

were not realized. After a severe illness he sailed, August 6th, on his

#### SIXTH MISSIONARY VOYAGE.

The expense was great—eighty guineas, for himself and a friend—and the captain was unbearable. Coke was delighted when again roaming through the forest, “superbly tinted with autumn hues.” He met a minister who had missed his way, lost his horse, travelled sixteen days through two hundred miles of forest, and barely escaped starvation. The two Superintendents met at the General Conference, May, 1797, and spent much of the year in labor and travel together.

Dr. Coke left for Scotland and landed at Greenock, March 22nd, in earnest desire that the living witness of Methodism should be borne throughout the North. He found Ireland sorely distracted, but moved among the people as an angel of peace, calming, as he could, the violent political agitation. At the English Conference he was elected President, and an earnest request was sent to the American Conference for his release from official obligations.

August 28th, 1797, Dr. Coke departed on his

#### SEVENTH MISSIONARY VOYAGE.

The *President*, on which he sailed, was

captured by the French and taken to the West Indies. He was set at liberty, but lost most of his baggage. He reached Virginia, attended the Conference, and was again in the saddle. Mr. Asbury was in poor health and could not release Dr. Coke, who, therefore, remained until the next summer, when official duties called him to Ireland. Notwithstanding the rebellion, the Irish preachers met for conference. They commended the efforts of their President and still desired his help. He crossed to Bristol for Conference.

The next year he again visited Ireland, intent upon establishing

#### IRISH MISSIONS,

by itinerant missionaries, speaking to the Irish people in their own Celtic.

Having initiated this new and promising agency with such laborers as Graham, Ouseley, and others, he again set his face toward the West and sailed on his

#### EIGHTH MISSIONARY VOYAGE,

visiting the missions in the West Indies, and reaching Baltimore, for General Conference, in May. Consent was reluctantly given for his release, and only on condition of his return for

the next General Conference. Ireland again claimed his attention, especially the Irish missions. Their great success encouraged similar efforts in Wales. The Conference sanctioned the proposal, and sent several volunteers. After four years they reported seventeen chapels, with eleven more in building, ten itinerant and twenty local preachers, and eighty societies. In the autumn of 1803 Dr. Coke made his

#### NINTH AND LAST MISSIONARY VOYAGE

to America. He had the honor of preaching before Congress. The General Conference opened May 4th, 1804. Mr. Whatcoat had been elected to supply the absence of Dr. Coke. His leave-taking of the Conference and of Bishop Asbury was pathetic, and proved to be his last. "We lay no claim," said Asbury, "to the Episcopal state of the Latin, Greek, or English churches. Will their bishops arrange for 700 preachers, ordain 100 men annually, ride five or six thousand miles a year, in all kinds of weather and roads, for \$80 a year?"

Dr. Coke returned to England and, on his rounds, collecting for missions, reached Bristol. Inquiring for contributors he was directed to a visitor, Miss Penelope Goulding Smith, who offered the Doctor £100, for which he was to call

at her home, in Bradford. Their acquaintance ripened into friendship and marriage.

Dr. Coke had been described as "handsome, his face remarkably pleasing, his eyes dark, and his hair very black. The animation which beamed in his face, was the index of his natural disposition." Mrs. Coke became his active assistant in missionary work.

Dr. Coke had found some time for literary work—addresses, sermons, controversial papers, "Doctrines and Polity of Methodism," "Life of Wesley," "History of the West Indies," and a Commentary. He was much concerned for the

#### NEGLECTED POOR OF ENGLAND,

and advised home missions, such as had proved so successful in Ireland and Wales. He made an earnest appeal for them at the Conference of 1805, where he was, a second time, elected President. Eight missionary districts were named, and others added, which became wonderfully successful.

He had a missionary sent to Gibraltar for

#### THE ARMY AND NAVY,

where a chapel and school were opened. Other agencies were set in motion for ministering to the thousands of foreign sailors and soldiers, who, in time of war, were pent up in prison



ships about English harbors. Dr. Coke's first endeavor to send

#### MISSIONARIES TO AFRICA

was defeated by the slave trade. The abolishing of that odious traffic, in 1807, by the British Government, made another attempt seem feasible. Sierra Leone, an extent of 300 square miles on the West coast, purchased by an English company, became a Crown colony for rescued slaves. There a mission was opened in 1808, and extended to the Gambia, the Gold Coast, and Ashanti, on the west; and to the Cape, among Kaffirs, Hottentots, Fingos, Zulus and other tribes.

In January, 1811, Dr. Coke suffered the loss of his wife—a sudden break-up of his domestic life.

He had labored earnestly for England, Ireland, Scotland, Wales, the Channel Islands, France, Africa, America, and the West Indies, crossing the Atlantic eighteen times.

#### THE EVANGELIZATION OF INDIA

had been, for years, upon his mind and heart. Clive's brilliant victory at Plassey, 1757, opened India to British rule. To see this great country, so fabled for gold and shrines, brought under the sceptre of the Prince of Peace, became his supreme desire. The East India Company

resisted missionary efforts; but Ceylon, at the very threshold, was open. The Chief Justice, on a visit to England, had expressed a desire for a Methodist mission. Dr. Coke accepted this favorable omen, and accumulated information for the Committee and Conference. Great hindrances barred the way; staunch friends advised delay. Coke could brook no delay; "I am now dead to Europe and alive for India. God himself has said to me, 'Go to Ceylon.' You will break my heart if you do not let me go." Thus earnestly he pleaded. The Conference adjourned. Next morning Mr. Clough called, and found that he had not been in bed; he had "continued all night in prayer," commending his cause to the great Disposer. In the morning session Dr. Coke offered himself and all he had, some £6,000, for the service. His intensity, his faith, his generosity, moved every heart. The general consensus found expression in: "The will of the Lord be done!"

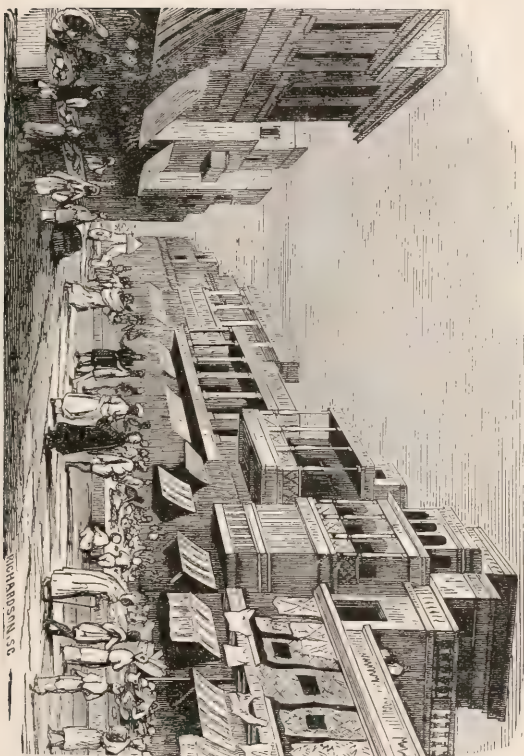
He was authorized to go, and to take with him seven others: one for Java and five for Ceylon. Dr. Coke prepared a plan for organized action—the foundation of the "Wesleyan Missionary Society." The missionaries appointed met in London for preparation. Letters of introduction, clothes, books, printing press, etc., were obtained. Their passages were engaged

and impressive farewell services held, Dr. Coke uttering these almost prophetic words: "We are under Divine protection. It is of little consequence whether we take our flight to glory from the trackless ocean or the shores of Ceylon."

They embarked December 30th, 1813—Dr. Coke, Mr. and Mrs. Harvard, and Mr. Clough, on the *Cubalra*; Mr. and Mrs. Ault, Messrs. Lynch, Erskine, Squance, and McKenny on the *Lady Melville*, with many other passengers, soldiers, and a fleet of thirty-three vessels. In the heavy gales the *Fort William*, on which they had intended sailing, was reported missing. Mrs. Ault died February 10th, and the flags of all the ships were at half mast. Preaching was not allowed on the Company's ships, but the Doctor read from his Commentary, on Sunday evenings. Many became interested in meetings for prayer and conversation. They were off the Cape by the end of March, amid perilous storms. Dr. Coke was at home on the sea, ministering to others and studying his Portuguese Bible. On the 1st of May, Mrs Harvard saw signs of illness in his face. The next morning he was worse; but towards evening spoke cheerfully, retired to his cabin, took some medicine, declined Mr. Clough's offer to remain with him, and retired. Next morning his body was found lifeless on the floor. So sudden a

removal of their leader was a severe stroke to the little missionary party. Every token of respect was shown by the captain and all aboard. The soldiers were drawn up on deck, and at five o'clock in the afternoon the body was solemnly committed to the ocean-grave—fitting burial-place for this dearly-beloved servant of God, whose sympathies and efforts had reached every shore. So, doubtless, felt all the ship's company, as they heard the comforting words: "Blessed are the dead who die in the Lord."

On the 21st of May the Bombay guns welcomed the fleet. The captain introduced Mr. Harvard to the Governor. The great work was entered upon with faith and courage. No land was more in need of the Gospel, and none has yielded more abundant harvests. In the great day Dr. Coke and his fellow missionaries may be found in close connection with Dr. Carey, Marshman, Martyn, and many other men and women who freely gave their lives for the evangelization of India.



BOMBAY.

J. HARRISON, SC.



WILLIAM CAREY, D.D.,



## II.

### WILLIAM CAREY, D.D.

*India.*

1761-1834.

WILLIAM CAREY was born August 17th, 1761, in Paulerspury, Northamptonshire, England. His father was school-master and parish clerk. William had his little room filled with birds, eggs, insects, botanical specimens, books of science, history, voyages and—"Pilgrim's Progress." He cultivated flowers and trees.

At the age of seventeen he was apprenticed to a shoemaker. Finding some Greek characters in a commentary, he sought an instructor. He read "Jeremy Taylor's Sermons" and other good books, attended church services and an evening prayer-meeting. His awakening anxiety about religion deepened into conviction; and—"I was, I trust, brought to depend on a crucified Saviour for pardon and salvation." The preaching of the Rev. Thos. Scott proved very helpful to him. By reading and attending conferences, in the village meeting-house, his religious experience deepened.



On the death of his master, he took over the business, and married at the age of twenty-one. He also opened an evening school. In the Association meetings, at Olney, he met Andrew Fuller, who encouraged him to exercise his gifts in preaching.

He united with the Baptist Church at Olney, and in August, 1785, was called to the ministry. In 1787 he was settled in a church in Moulton, with a stipend of £15; to which he made some addition by teaching or working at his trade.

#### THE EVANGELIZATION OF THE HEATHEN

began to engage his mind. The Protestant churches appeared to disregard this responsibility. Propagation societies were acting, but mainly for colonists. The writings of Jonathan Edwards and Andrew Fuller touching the "Advancement of Christ's Kingdom," quickening his perception. The subject was taken up by the Northamptonshire Association, with special prayer for the spread of the Gospel.

Carey brooded over the condition of the world and the responsibility of Christians. In his school, on his bench, the missionary idea burned in his heart. Being asked at one of the missionary meetings to suggest a subject he asked: "Was the command to the Apostles to 'teach all nations' obligatory on all succeeding ministers?"

Several thought nothing could be done before another Pentecost, when an effusion of miraculous gifts would give effect to the commission, as at the first; but Mr. Fuller took his part and advised him to pursue his inquiries. In 1789 he accepted an invitation to the pastorate of Harvey Lane Church. This was an improvement—for books and association with men of culture, though not materially in finances. The formation of a Missionary Society was still uppermost in his thoughts. Having to preach at the annual meeting, he took for his text Isaiah 55 : 2, 3, making two divisions: "Expect great things from God," and "Attempt great things for God." A resolution was adopted in favor of a society to send the Gospel to the heathen. A meeting for the purpose was called October, 1792, at which plans were submitted and approved. A collection of £13 2s. 6d. was made. Mr. Carey's "Inquiry into the Obligations of Christians" was ordered to be published, the profits to be added to the collection. Thus

#### THE MISSIONARY SOCIETY WAS ORGANIZED.

The fund was increased to £70 and an appeal made for further aid. Mr. Thomas, a surgeon to the East India Company, was then in England endeavoring to arrange for a mission to Bengal. It was eventually decided that Carey

and Thomas should be sent together to India. "But remember," said Carey, "that you must hold the ropes."

His congregation consented with regret to his leaving. His wife preferred to remain in England. Farewell services were held, Mr. Fuller giving the parting charges. The passage money, £250, was paid and the missionaries went aboard *The Oxford* April 3rd, 1793. But the vessel was delayed, and the missionaries, having no license from the directors, were ejected, forfeiting £100. They repaired to London, found a "Danish East Indiaman," and engaged their passage. The delay enabled Mr. Carey to see his wife, who consented to go, on condition that her sister should go also. The party was increased to eight and the expense to 300 guineas, which was provided in time for the sailing of the vessel, June 13th. After a stormy voyage of five months they reached Calcutta. Mr. Carey had improved his time studying Bengalee under Mr. Thomas. His enthusiasm found vent in Wesley's hymn :

"O that the world might taste and see  
The riches of His grace !  
The arms of love that compass me  
Would all mankind embrace."

His faith was tested. "I am in a strange

land ; a large family and nothing to supply their wants. All my friends are but One. I rejoice, however, that He is all-sufficient." He heard of some jungle land that might be had for the clearing; took his family forty miles, built a hut, and began his work. "We shall have all the necessaries of life, except bread, for which we must substitute rice. Wild hogs, deer, and fowl can be procured by the gun." Thus hopefully he wrote ; but a brighter prospect soon opened. An indigo manufacturer, a former friend of Mr. Thomas, required two managers for new factories and gladly engaged Carey and Thomas at £250 a year. This position would allow much time for mission work. Mr. Carey was soon able to preach in Bengalee. His business called him to many places, with frequent opportunities of speaking to the natives.

He opened a school and began a translation of the Scriptures. By an attack of fever he was greatly prostrated, and his little boy, Peter, was taken from him. Business reverses caused his employer to dispense with his services ; but he had gained valuable experience—methods of agriculture, ways of the natives, housekeeping, etc.—which would turn to good account. During the six years he had gathered a congregation of several hundreds.

In 1755 some Danish merchants had pur-

chased twenty acres of land, fifteen miles from Calcutta and founded a settlement named

SERAMPORE,

which attained great commercial prosperity and afforded protection to missionaries. Four additional men were sent out by the Society to assist Carey. Arriving at Calcutta, they proceeded at once to Serampore, presented their letters, were welcomed by the Governor, and offered a permanent home. One of them, Mr. Ward, who had known Mr. Carey in England, went to see him. The visit resulted in a decision to make Serampore their headquarters. Thither, on the 10th of January, 1800, Carey removed. They purchased, for £800, a large house, which became the home of the missionaries. They were greatly encouraged and appointed a day of thanksgiving. Shortly after their arrival two of the missionaries, Messrs. Grand and Brunsden, died, and, later, Mr. Fountain, while busy in his mission. Mr. Carey had obtained a printing press, and Mr. Ward had been a printer. While yet a student, he had been selected as a suitable helper for Carey. Mrs. Marshman's presence and help were found specially acceptable. By common consent she was installed directress of the home in which the missionaries and their families lived together, under one common

management. She became an efficient missionary to the women of India. In 1800 she opened a boarding school for girls, out of which grew many similar schools—fourteen in and around Serampore, with as many more in other places, containing, in 1820, about 500 pupils. One of her daughters became the wife of Sir Henry Havelock.

The early experiment of the missionaries living together developed into a fixed arrangement, embracing particulars of their whole work.

#### FIRST HINDOO CONVERT—KRISHNU PAL.

He was a carpenter, and the breaking of his arm led him to Mr. Thomas for treatment. He became a true Christian. His example was followed by another native—Gokool, who brought his whole family, his wife declaring that she “had received great joy from the Gospel.” These two men partook of a meal with Carey and Thomas, thus renouncing *caste*, “much to the astonishment of the native servants.” Carey and Ward rejoiced together over these first-fruits, and exclaimed: “The door of faith is opened to the Gentiles, who shall shut it? The chain of caste is broken, who shall mend it?” But great disturbances arose. “Two thousand people gathered, cursed the converts, and dragged them before the Danish magistrate; but to no



A BRAHMAN WOMAN.



purpose. Krisknu and Carey's eldest son were baptized; and, afterwards, Gokool and the women. Krishnu wrote the communion hymn, which, in English, begins:

“ Oh thou, my soul, forget no more  
The Friend, who all thy misery bore !  
Let every idol be forgot,  
But, oh, my soul, forget Him not.”

#### FIRST BENGALEE NEW TESTAMENT.

In 1796 Carey had the translation of the New Testament into Bengalee almost completed. He wrote Mr. Fuller that the probable cost of printing 10,000 copies would be about £3,000. Considerable delay occurred, during which he was working on the Old Testament. In 1801 an edition of 2,000 copies was struck off. A special meeting, for thanksgiving, was called, for which Mr. Marshman composed the hymn:

“ Hail, precious Book Divine !  
Illumined by thy rays,  
We rise from death and sin,  
And tune a Saviour's praise.”

The Governor-General, Lord Wellesley, had founded, at Calcutta,

#### FORT WILLIAM COLLEGE.

In his search for instructors the publication of the New Testament directed his attention to

Mr. Carey as a suitable person for the Bengalee chair. In this position he received a salary of £600. He was afterwards made Professor of Bengalee, Sanscrit and Mahratta, and his salary increased to £1,500, the whole of which, except about £40 for the support of himself and family, he devoted to the mission. Beyond his own expectation, and to the satisfaction of all concerned, Mr. Carey succeeded in filling his high position. Brown University, United States, signified its appreciation of his high attainments by conferring the degree of Doctor of Divinity.

In 1804, at the students' annual disputation, held at the Viceroy's official residence, Dr. Carey was elected Moderator. In this office, before the most distinguished Europeans and natives, he presented an address to the Viceroy, who said, in his reply: "I am much pleased with Mr. Carey's truly original and excellent speech. I esteem such a testimony, from such a man, a greater honor than the applause of courts and parliaments." And this is the man, who, but twelve years before, was trying to make ends meet by teaching school and mending shoes!

The hostile attitude of the East India Company made it unlikely that the work at Serampore would escape opposition. In 1806 two native regiments mutinied. The cause was

found to be purely military, but it served as an excuse for a close watch on missionary operations. When two additional missionaries arrived, they were detained in Calcutta. Efforts were also made to restrict Dr. Carey in his work. A Mohammedan translator, by furtively inserting certain objectionable strictures, created irritation, which, for a time, threatened trouble. The service in Calcutta was ordered to be closed and the printing press removed; but Carey's straightforward appeal to the Governor caused the order to be revoked. Further opposition was kept up by hostile Anglo-Indians issuing various misrepresentations.

As the time for the renewal of the East India Company's charter, 1813, drew near, the friends of missions determined to ask greater liberty for the spread of Christianity. With Mr. Fuller as their leader, they laid representations before Parliament. A Bill permitting the free entrance of missionaries into India, passed the Commons on the 13th of July, and was accepted by the Lords. Permission having been secured for the erection of a place of worship in Serampore, a chapel was built in 1809. Though Carey's duties at Fort William College called him constantly to Calcutta, he took mission work regularly.

In translating, proof-reading, compilation of

grammars and dictionaries, consulting, visiting, preaching, he spent about sixteen hours daily. "The number seeking salvation continues to increase. Mr. Carey's room was filled yesterday."

Mrs. Carey, after many years of mental and physical affliction, died in 1807. Her condition had been the cause of ceaseless anxiety to her husband, often making the discharge of his duties all but impossible. He was subsequently married to Miss Charlotte Emelia Rumohr, who had become identified with the missionary work.

#### TRANSLATIONS.

William Carey's boyish curiosity regarding the characters of the Greek alphabet and the Latin dictionary found wonderful development later in his amazing linguistic studies and attainments. Within two months of landing he was translating Genesis, "a chapter a day." Of the Bengalee and Hindoostanee, he wrote: "I understand a little and hope to be master of both in time." In August, 1795: "The translation of the Bible is going on. I hope we shall be able to put Genesis, or more, to the press before Christmas." In that year he was preparing a grammar, and had entered upon the appalling task of compiling a dictionary.

By the middle of the following year he had

about completed the translation of the New Testament. He wrote: "I would not, for the finest stations in England, abandon the mission to the heathen. I am in my element, beginning to enjoy the pleasure of communicating my heart to these people of so very strange speech." The translation of the Old Testament was completed and published in 1809. To Carey, undoubtedly, belongs, chiefly, the honor of introducing the Scriptures to the people of India. So early as 1804 he was contemplating translations into seven languages. Two years later he had almost finished the translation of the Sanscrit grammar and dictionary into English.

In 1811, he wrote: "The necessity which lies upon one of acquiring so many languages, obliges me to study and write the grammar of each and to attend closely to their linguistic peculiarities. I have, therefore, already published grammars of three: Sanscrit, Bengalee, and Mahratta. To these I have resolved to add grammars of nine others. Two of these are now in press, and I hope to have two or three more out by the end of next year."

Paper and books were so subject to destruction by insects that sometimes the first sheets were destroyed before the last were printed, and often books would last but five or six years. The

missionaries found an effective preventive. They also imported

#### A STEAM ENGINE

for their paper mill, which created almost as much excitement as the first steamboat.

On the 10th of March, 1812, they suffered a most calamitous fire. Printing office, type, paper, manuscripts, especially of the Bengal dictionary, were destroyed. The loss was estimated at £10,000; but so great was the sympathy at home that the whole amount was made good in fifty days.

A Bible Society was established in Calcutta, from which the Serampore Mission received substantial help in publishing the translations. The seventh report to the committee, after particulars of each translation, adds: "Besides these fifteen in which the New Testament is completed, there are six other languages in which it is brought more than half through the press. About ten months more, they hope, will finish these. Then in twenty-one of the languages of India, and these by far the most extensive, the New Testament will be published."

Dr. Carey lived to see the entire Scriptures, or portions of them, translated into forty languages or dialects.

#### AS A SOCIAL REFORMER.

To prevent the sacrifice of children at the

great annual festival at *Gunga Saugor*, Dr. Carey, through his friend, Udney, called the attention of Lord Wellesley to the inhuman practice. He was instructed to inquire into and report to the Government on that and other superstitious rites.

Carey investigated and reported that the sacrificing of children had no warrant in the Hindoo Shasters. The Governor-General issued an edict forbidding the usage.

#### THE BURNING OR BURYING OF WIDOWS

on the death of their husbands, he also reported on, proving, by statistics, that, within a radius of thirty miles around Calcutta, some four hundred such cases occurred annually. But no decisive action was taken for twenty-four years, when Lord Bentinck succeeded in abolishing the cruel custom. It was Carey's great happiness to receive instructions from the Governor-General to translate the proclamation into Bengalee for general circulation.

Another project of the missionaries was

#### A FREE SCHOOL FOR POOR CHILDREN.

In May, 1811, Carey wrote: "A year ago we opened a free school in Calcutta. This year we added a school for girls. There are now about one hundred and forty boys, and thirty girls.



They are taught writing, arithmetic, and to read the Bible in English." There were American, European, Hindoo and Mussulman children. Many of them had peculiar histories. A generous captain, touching on the coast of Sumatra, saw three boys in a cage. Learning that they were being fattened for the knife, he bought them for \$150, and took them off in his ship. One of them was in the school. The Government, after a time, made the school an annual grant of £240. Similar efforts were made for poor children wherever Carey founded missions. By 1817 the number had grown to forty-five. Another beneficent work was

#### A LEPER HOSPITAL

for the care and relief of the poor victims, whose woes and ill treatment were daily witnessed.

The love of botany and ornithology, which made William Carey, when a boy, a diligent collector of specimens, grew stronger in his manhood. In 1795 he wrote:

#### "THE NATURAL HISTORY OF BENGAL

would furnish innumerable novelties for curious inquirers. I am making collections, with minute descriptions, of whatever I can obtain. The undescribed birds are surprisingly numerous. New species are frequently coming under my

notice, entirely unlike European birds. I have eight or ten sorts of ants. The white ants would eat through an oak chest in a day or two and devour all its contents."

He gave considerable attention to mineralogy and geology, and was elected a Fellow of the Geological Society. In horticulture and agriculture he delighted and excelled. He wrote home, yearly, for an assortment of flower, garden, and fruit seeds, with supplies of agricultural implements. At the mission he had a large piece of land under such thorough cultivation as to compare favorably with the Company's Botanical Gardens in Calcutta. His garden was his delight. He taught his gardeners the names of plants and trees. He succeeded in the formation of an

#### AGRICULTURAL SOCIETY,

for which India owes him a debt of gratitude. "I hope it will contribute to prepare the inhabitants of that land to beat their swords into ploughshares."

Carey depended much on native assistants; and, seeing the necessity for a native ministry, projected a

#### MISSIONARY TRAINING SCHOOL.

"I conceive that the work of preparing as large a body as possible of Christian pastors

and itinerants is of immense importance." He issued a prospectus. Lord Hastings, the Governor-General, gave his approval and offered to be the first patron. The Danish Governor offered his assistance. A plot of ten acres was secured, buildings were erected, and an appeal sent to Great Britain and America. £15,000 were contributed in Serampore towards the buildings, which cost £20,000. The King of Denmark presented a large house, yielding in rent £100 a year. Great Britain and America sent £4,000. Nearly fifty natives were already employed, but fifty thousand would be needed.

Under Dr. Carey, as President, Professor of Divinity, and Lecturer on Natural Science, with the co-operation of his brethren, the annual reports have shown the work of the College in the evangelization of India. An Act of Incorporation was secured, granting the power of conferring degrees. In 1832 he issued his last report. Forty-one years he had labored with unflagging zeal. In 1831 he thought his work done; but, by 1833, Mr. Leechman reported: "Our venerable Dr Carey is in excellent health and takes his turn in all our public exercises." He was advised to relax his labors; but not till necessity compelled him, could he desist from his chosen work, revising, even on his couch, proof sheets of his translations. Through the summer

he was very weak, but somewhat better in the autumn, and wrote tranquilly home: "I trust the great point is settled, and I am ready to depart; but the time when, I leave unto God." He still delighted in his garden, and, when no longer able to be borne to see it, had his head gardener summoned to his room for instructions. Among many friends who gave him kind attention during his last days were Lady Bentnick, Dr. Wilson, Bishop of Calcutta, and Mr. Duff, the young Scotch missionary, to whom he said: "Mr. Duff, you have been speaking of Dr. Carey. When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

While yet able to converse, he said: "I am sure Christ will save all who come to Him; and, if I know anything of myself, I think I know that I have come to him."

On the 9th of June, 1834, in the seventy-third year of his age, he fell asleep in Jesus. In the mission burial-ground his body was laid to rest amid expressions of esteem and sorrow from representatives of the British and Danish Governments, sister societies, missionaries and native Christians. In his will he bequeathed to the College his museum, a collection of Bibles and other books in many languages. The Religious Tract Society, the British and Foreign Bible Society, the Asiatic, the Horticultural,

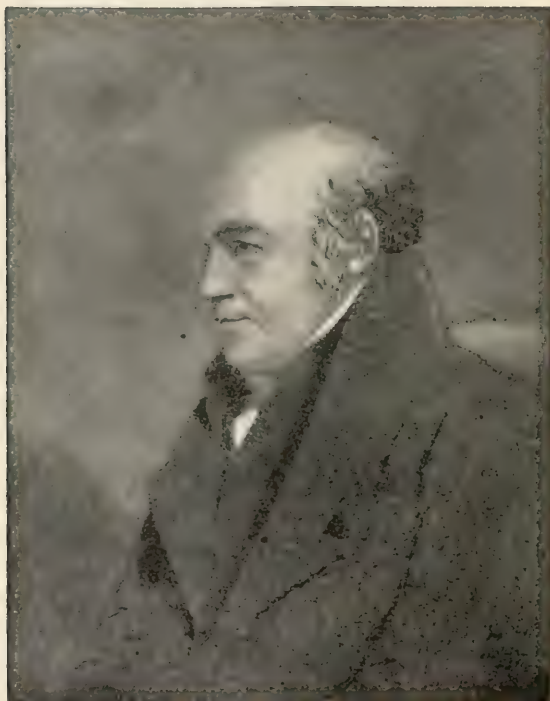
Agricultural, and other societies, sent expressions of highest appreciation.

The Rev. Robert Hall referred to him as "a man who, from the lowest poverty and obscurity, without assistance, rose to the highest honors of literature, became one of the first of Orientalists, the chief of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation."

In closing, we quote Dr. Carey's own words: "I rejoice that God has given me the great favor 'to preach among the Gentiles the unsearchable riches of Christ.' I would not change my station for all the society of England, nor for all the wealth of the world. May I but be useful in laying the foundation of the Church of Christ in India. I desire no greater reward and can receive no higher honor."

On his tomb we would reverently lay the homage of all missionary societies and of the messengers of every Church, assured that his example of faith and patience and triumph has tended mightily to quicken the conscience of Christendom and to rally the hosts of laborers in the Gospel field. Having through life sought "the honor that cometh from God only," we can well believe, "when the Chief Shepherd shall appear," *he* "shall receive a crown of glory that fadeth not away."





GIDEON OUSELEY.



### III.

## GIDEON OUSELEY.

*Ireland.*

1762–1839.

#### INTRODUCTION.

SMALL as is the extent and population of Ireland, she has sent her sons to share the lot and influence the destinies of every people. The early religious, as well as political, history of the Green Isle, is shrouded in obscurity. It would appear that her Patron Saint labored zealously. That he was succeeded by many like-minded religious teachers is attested by many manuscripts of portions of the Holy Scriptures in Celtic, copied with great care. There are also very ancient ecclesiastical remains. John Wesley's Journals contain many pointed references. "I think there is not such another river in Europe as the Shannon. It is here ten or twelve miles over, though scarce thirty from its fountain head. There are many islands in it, once well inhabited, but now mostly desolate. In almost every one of them is the ruins of a church—in one no less than seven."

"I read to-day what is accounted the most correct history of St. Patrick. The whole story

smells strongly of romance. The Bishop of Rome had no such power in the beginning of the fifth century as this account supposes. I never heard before of an Apostle sleeping thirty-five years and beginning to preach at three score. But his success staggers me most. No blood of the martyrs is here; no reproach nor scandal of the Cross; no persecution; nothing—but kings, nobles, warriors bowing down before him. Thousands are converted, twelve thousand at one sermon! If these things were so, either there was no devil then in the world or St. Patrick did not preach the Gospel of Christ.”

“I looked over Mr. Smith’s well-written book. He plainly shows that, twelve hundred years ago, Ireland was a flourishing kingdom. It seems to have been declining ever since. In Queen Elizabeth’s time, it began to revive, and it increased greatly, both in trade and inhabitants, till the deadly blow which commenced October 23rd, 1641; 300,000 Protestants, by a moderate computation, were then destroyed in less than a year, and more than twice as many Papists within a few years following—losses the nation has not recovered yet.” \*

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\* Green says, p. 527: “Fifty thousand people perished in *a few days*, and rumor doubled and trebled the number. Tales of horror and outrage, such as maddened our own England when they reached us from Cawnpore, came day after day over the Irish Channel.”

“At least ninety-nine in a hundred of the native Irish remain in the religion of their forefathers. The Protestants are almost always transplanted from England. Nor is it any wonder that those who are born Papists generally live and die such, when Protestants can find no better way to convert them than by penal laws and Acts of Parliament.”

#### BIRTH AND EARLY LIFE.

Gideon Ouseley was born at Dunmore, County of Galway, in 1762, of a stock distinguished in military and literary annals. His father intended him for a clergyman. His mother took him faithfully to church and taught him the Scriptures. Under a private tutor he was prepared to enter Trinity College. This, however, being deferred, he had time to study the daily life of the people, and the Irish language. He did not go to college; his father thought land might suit him better than divinity. Gideon had formed an acquaintance with Harriet Wills, and they were married. At the age of twenty-one he was comfortably settled and spared the worry of study.

His natural love of sport found free course among new friends, to whom drinking, racing, even duelling, were pastimes. He was strong, bold, agile, and not wanting in wit or words. His reckless career soon involved his wife's property—the Woodhill House and lands—and she

lost all. To his old home, Dunmore, he took his young wife to weep over vanished possessions and companionships she had never enjoyed. Her husband's fondness for lively associates was soon rekindled. In a scuffle an accidental discharge of shot destroyed the light of one eye. A sufferer, and helpless, he learned to prize the gentle ministrations of his loving wife. She tried to lighten the tedium of enforced idleness by reading to him "Young's Night Thoughts," which riveted his attention. The early scriptural lessons of his mother floated through his brain. Good purposes began to take root; he must and would "turn over a new leaf." But "the evil that I would not, that I do"; so he lamented and declared himself incurable.

#### HIS CONVERSION.

A detachment of Irish Guards was sent to Dunmore Barracks. There were strange carryings on in the large room at the public house—the guards were making it a rendezvous. Singing was heard, and prayer, but no drinking! The quarter-master was the leader—the soldiers were Methodists! Everybody was asked to go, to see and hear—what? A man, in military uniform, preaching and praying without paper or book. Gideon was minded to go, but halted, irresolute. In April, 1791, he went, blind of an eye, but watching every movement. Again he went,

attracted by the words, the songs, the prayers. He began to see himself, his sins, and to desire a change. Thinking the quarter-master a good, true man, he asked him home with him.

Methodist preachers came to help the soldiers. Their words dropped into the heart of young Ouseley; the meetings, the preaching, the testimonies, strange as they were, met the yearnings of his soul. Soon a new song was put into his mouth—a song he sang while he lived. After some months his wife rejoiced in the same experience and joined in the song. Gideon Ouseley became a zealous Methodist. He was laughed at, derided, and avoided, even by some professors of religion; but his lips were touched with the live coal, and he must tell what the Lord had done for him.

His first attempt to speak to the people was at a funeral, in the Dunmore Churchyard, giving his experience. The priest was excited; the curate was indignant, and from the pulpit denounced the Methodists. He was answered by Ouseley, on the spot. The people heard the truth as, perhaps, never before.

The Rector, with his father, admonished the over-zealous young Methodist. He replied gently, but firmly: "We must obey God rather than men." The father sought to enlist the efforts of Harriet, but she answered: "When he spent his

nights in dissipation, there was no reproof ; now when he has quit his evil ways, you oppose him." That was enough. The father owned "Gideon is right, and we are wrong." He took to

#### PREACHING IN THE STREETS,

through several counties, telling the people, in their own Irish tongue, the wonderful works of God. His home was made a class-room and a resort for young disciples, to whom Mrs. Ouseley became a nursing mother. For five years he continued these earnest efforts, and was encouraged by seeing much good done, and some "sons in the Gospel," one of whom, Rev. W. Cornwall, was the instrument in the conversion of Gideon's own father. He visited "stations" and "wakes," where, suddenly, his ringing words came in strange contrast to revelry and mirth. To one of these "wakes" Ouseley rode up, dismounted, and entering, translated portions of the priest's Latin prayers into Irish, adding, "Listen to that !" till the priest was awed, and the people melted ; then departed, suddenly as he came—the people asking, "Who is that ?" and the priest answering, "Sure he is an angel ; no man could do that !"

In his journeys and conversations he was studying the lives and hearts of the people, that he might be able to break to them the bread of life.

Being married and of middle age he could not enter the regular ministry. His wife nobly said: "I will go with you, and you can preach from town to town." In 1797 they settled in Sligo and continued

#### EVANGELISTIC WORK.

Through Connaught, Leinster and Ulster he rode on horseback, entering all kinds of gatherings to deliver his message of salvation. He did not forget the jails, the debtors, and criminals. The storm of 1798 was brewing. Lawless bands were fomenting the outbreak. Many of them, imprisoned and under the sentence of death, were ministered unto by Ouseley.

The Conference of 1799, on Dr. Coke's earnest appeal, adopted a

#### MISSION TO THE IRISH PEOPLE,

in their own tongue, and appointed James McQuigg, Charles Graham and Gideon Ouseley. This appointment filled Ouseley with surprise and gratitude. On Saturday evening, August 11th, he reached Rivertown. On Sunday morning the priest took care to warn his flock; but no sooner were they out of mass than a gentleman of middle height, powerful frame, his right eye closed, a black velvet cap on his head, and well mounted, rode into their midst, and filled



their ears with the sweet speech of their fire-sides. For an hour they listened, despite the priest's efforts to draw them away. Mr. Graham thought him "one of the best Irish preachers he ever heard. Next to no money, but plenty of brains; every fibre of his powerful frame quivering with love and joy, as he scattered among the poor people the unsearchable riches." For six weeks Graham and Ouseley kept in close touch, entering fairs and markets, preaching on horseback, in the Irish of the masses, and cheered by almost daily conversions. The poor, shoeless peasants would be surprised and pleased on hearing a gentleman on horseback speak so freely and so kindly of the love of the Son of the Virgin.

Coming upon a company of Catholics kneeling and weeping among the graves in the churchyard, he knelt with them and poured forth his fervent prayer.

At Boyle the Rector and mob were joined by the military in attacking the missionary; but he gave his testimony and "went on his way rejoicing." "We do more in spreading the truth at one fair or market day than we do in months in private places. Awakenings and conversions were constant. I can give you but a faint idea of the power that attended the Word."

Sligo, Jan. 6th, 1800: "We spent the last

month in Ballyshannon, Enniskillen, and their vicinities. We preached two market days and one Sabbath in the streets to vast congregations, who heard with the greatest attention. The rich and learned seemed astonished. Roman Catholics followed us from place to place. So through Ballintra, Pettigo, Fermanagh and Enniskillen, where our meetings continued five or six hours."

Mr. Ouseley determined on another effort in Sligo. "On this occasion, contrary to our expectations, a crowd of Catholics stood quietly, while Bro. Ouseley proved to them that they were deceived; that their priests were blind guides, took their money, but did them no good." They returned to Clones; preached at Maguire's Bridge, Smithborough and Monaghan, the people asking: "When will you come again?" Or they pressed to every place of note in that region. On the 12th of July at Clones they preached to the Orangemen.

At the Conference, in Dublin, the missionaries received credit for a large share of the three thousand increase. The next year they were given the Province of Ulster. Their success had encouraged the Conference to appoint six other brethren for evangelistic work. In August Ouseley and Graham were at Drogheda, at Ardee, in the streets at Kingscourt, among the Cath-

olics ; at Shirock, where the clergyman came out to hear, and some Catholics were "afraid they would not come." "Travelling and local preachers, leaders and hearers are flaming with zeal for the glory of God."

James McQuigg issued two editions of

THE IRISH BIBLE,

and was preparing for a third.

At Clones the magistrate was resolved to prevent street preaching ; but the people assembled at Mr. Ouseley's door. Ascending a block he began to preach. "Call out the army !" cried the Rector. The captain appeared, the drums beat, and the men were drawn up. Immediately some ran for arms. Then, fearing bloodshed, the magistrate tried to pull the preacher from the block ; but, finding him not easily moved, left him to finish his sermon.

Meeting a wedding party near a chapel, he began affectionately to speak to the young couple, and alighting from his horse, knelt and prayed for the bride and bridegroom, while tears flowed. The priest looked on in wonder.

At Charlemont some of the officers determined to stand their ground against the "Black-caps," but found themselves foiled. "Neither parson nor colonel could withstand them at Loughall."

All, "except the rich," turned out to hear at

Armagh. A Roman Catholic declared she "had never heard the way of salvation before." Ouseley was always looking for the promised power. "All glory to God! He met me here in a manner I can hardly describe. So much of his love and power did He let down into my soul that nature could hardly sustain itself."

At Lowtherstown some of the officers threatened to bayonet the missionaries; but their threats proved idle words. The Catholics at Cavan were alarmed when told that "neither salt, nor water, nor oil, nor beads could ever save them."

#### TERRY M'GOWAN'S CONVERSION.

Terry lived near Maguire's Bridge.

On his way to the cock-pit on market day, carrying a game cock, he came suddenly upon the "Black-caps," on horseback, speaking in Irish. He halted, listened, heard of the great and terrible day, and, forgetting his bird, knelt, and wept and prayed there upon the street, and was converted.

Hurrying home, he called for his wife and children to give thanks to God.

She, thinking him beside himself, sent for the priest, who asked, "What's the matter?"

"Never better in my life," answered Terry.

"Did you hear the 'Black-caps'?"

"I did, thank God!"

"So I thought. Now, Terry, just mind your own business and go to your duty Sunday next."

"So I will, if your Reverence will do one thing for me."

"What is that, Terry?"

"Come with me to Maguire's Bridge to get the Lord to *undo* what He did for me this day."

"What did the Lord do for you?"

"He said to me, 'Terry McGowan, your sins, which were many, are all forgiven you.'"

"I give you up as a lost case."

Terry became a worker, holding prayer-meetings and carrying the message of mercy to many.

In 1802, Mr. Davis, Superintendent of Clones Circuit, wrote to Dr. Coke that "his fears were all gone. The second year was better than the first. Numbers were melted down and sought mercy; meetings lasted six or seven hours; love feasts in the fields, and seven hundred and forty-six members added. The mighty power of God accompanied their word with such demonstrative evidence as I have never known."

On their way to another Conference they heard from many witnesses what gracious things the Lord had wrought after, as well as during, their visits. The increase was over five thousand, and the missionaries were congratulated.

Though the nine counties of Ulster seemed a large field for Graham and Ouseley, they were soon in the South.

In the streets of Clonmel, Tipperary, though met by a mob, they, for three days, fearlessly preached the Gospel, and left the town "little hurt." Mr. Graham wrote Dr. Coke: "By the time we have been seven times round the island, we hope the walls will come tumbling down." In Limerick and Kerry they met little opposition. In Tralee, "you would have thought hell let loose. Magistrates and officers availed nothing." Yet, under a guard of soldiers, they preached in the court house. At Skibbereen, "the way of the Lord seemed prepared. They preached in the markets, and on Sunday the people flocked about them by hundreds. The priest thought to try cavalry preaching also, "riding furiously through the crowd, whip in hand."

Hearing that Mrs. Graham was ill they left for Monaghan, preaching at Cork, Kinsale, and other places. They soon returned on a twelve weeks' tour.

The next year they labored in Ulster and Munster. Of Roman Catholics, Ouseley wrote: "I do think, instead of being more embittered, they are still more pleased the more they hear. Drawing near a church, before the hour for

service, and finding many waiting outside, we had an unexpected congregation, who would scarcely permit us to leave, even when the priest entered and the bell was rung."

"Nov. 26th.—Left Dublin for Rosanna. On the way, seeing a number of people about a door, apparently drinking, I rode up to them, spoke gently and gave them some tracts. They were pleased and thanked me."

"Dec. 7th.—We came to friend Tackaberry's. A young woman came in, looked at me, then at Mr. Graham, and said to her mother, 'That man I saw in my dream. I thought he did me good, and many were blessed.' So it was. That night I preached, and God blessed his word. Fossey Tackaberry became a preacher."

Riding into Arklow market, they met cursing fishermen and an excited young clergyman; but spake the word and some were awakened, one man saying, "There is no use delaying any longer; I will begin and serve the Lord."

"In Gorey the people gathered in crowds to hear the 'Black-caps,' tears flowed, and I thought, what a pity we had not time to stay a night or two more.

"In Ferns they heard as if they had no souls—so very careless.

"At Ross we met the people coming from mass. Some were very bitter, but a few soft



words subdued them. A girl, meeting her clergyman, said: 'O Sir, you have known me so long, and why did you not tell me of my danger?'

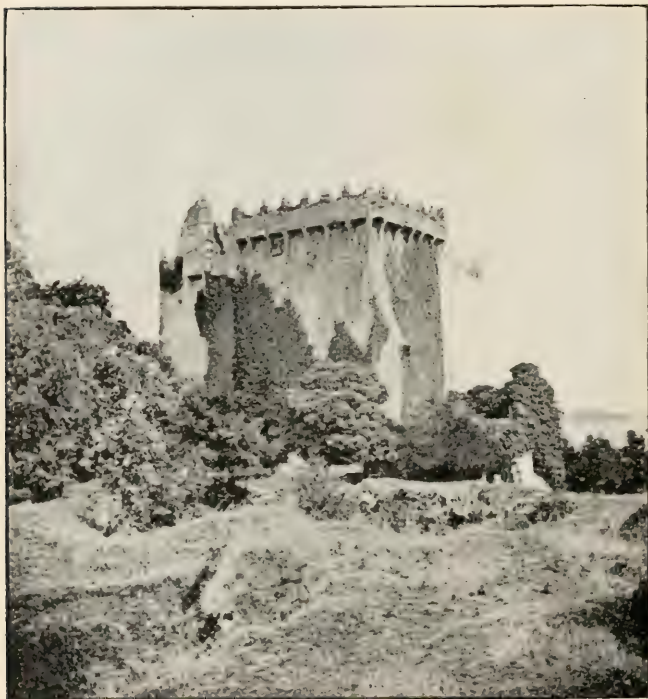
"On market day, in Kilkenny, the mob rushed upon us, frightened our horses and followed us with stones, ready to murder us. We escaped with some bruises." At Athy, with the protection of some Orangemen, they had a good hearing. On Sunday, Ouseley rode down the street, singing, and was followed by a crowd, who heard him attentively as he spoke of "Christ: the Rock, the Foundation, the Chief Corner-Stone."

Through the Midland districts they had similar experiences. In the market of Stewartstown the Catholics wished to make a collection for them. In Cavan, Ouseley spoke to a man about to be executed, then addressed the crowd in English and Irish.

The Rev. Dr. Hales had published an attack on the missionaries, charging them with teaching the doctrine of assurance, or conscious experience of the pardoning love of God; and with preaching in the street, on horseback, thus courting persecution. He was answered through the *Christian Observer*. These items of controversy opened the eyes of multitudes, making them anxious to see and hear for themselves.

Graham and Ouseley had worked together for

six years. At the Conference of 1805 they were divided, four new men being sent. Mr. Ouseley



BLARNEY CASTLE.

had his old friend, William Hamilton, for his colleague. He would often soothe an excited crowd with a story. On one occasion he proposed tell-

ing a story of the blessed Virgin ; he graphically described the wedding in Cana, the company, the young couple, the wine, the Virgin's appeal to her Son, ending with : " Whatsoever he saith unto you, do it "—a good text, for which he had skilfully prepared the way.

Riding on his way, he heard the merry voices of girls scutching flax. " There is work for us here," he said, and dismounting, entered the open door with : " God save you, children ! " " Save you kindly," came their answer. After sundry questions about their work, weaving the " strikes " (fibres), and burning the " shows," he told of the great day—the gathering of the good and casting the bad into the furnace. " The Lord save us ! " cried the girls, and " Amen ! " the preacher. " Let us pray ; " and all were on their knees in tears as he fervently prayed for their salvation. Rising, he blessed them, mounted his horse, and was gone.

Seeing some men cutting peat, he rode up and asked, " What are you doing, boys ? " " We are cutting turf, sir." " Sure, you don't want turf, this fine weather ? " " No, sir, but we shall want it in the cold days and long nights." " Why not cut it when you want it ? " " Sir, it would be too late then." Thus he had another text for a way-side sermon.

A favorite name for Mr. Ouseley, among the

country folk, was "*Sheedd-no-var*," "The silk of men"—their hearts were so impressed by the love he felt for them.

In 1807 he published a series of letters to Dr. Bellew, the Roman Catholic Bishop of Ardnaree, criticising the Bishop's methods, and tracing many unjust attacks upon Protestants to his unfair instructions to his priests.

In 1809, for the first time, Mr. Ouseley speaks of serious illness, caused by lying in a room with a damp floor. Seldom is a hint given as to how he fared or where he slept; but sometimes he found "the best portion of the house in the loft, between the rafters, because the only dry one." Crossing into Tipperary he entered the town of Borrisokane, "no Methodists, a most wicked place, in which many efforts to preach the Gospel had been baffled," yet even there his preaching was attended with remarkable power.

A London city missionary told of the first time he heard Mr. Ouseley: "I see him now—his gestures, his fire, his pathos, his smiles, his tact, his peculiar shake of the hand, as distinctly as ever I did. I was told to hasten to the corner of Church Street, where Mr. Ouseley was to preach. He read the hymn: "When I survey the wondrous cross," first in English, then in Irish. The crowd increased; the noise ceased; the sermon was short, pithy, on Peter's teaching;

frequent changes from English to Irish, keeping perfect quiet."

John Nelson and William Reilly were his colleagues in 1810. They found their leader to be a man with

"A soul inured to pain,  
To hardship, grief and loss ;  
Bold to take up, firm to sustain,  
The consecrated Cross."

Searching out-of-the-way tracts on the coast, the bogs and the mountains, he came upon a secluded cabin, and, entering, sang a hymn of thanksgiving. The woman went to the field, brought a sheaf of oats, toasted the grain, and ground it for her visitor.

"How often," said one of his fellow-laborers, "have I known this blessed man, when all the family had retired, spend hours together wrestling in mighty prayer for the conversion of souls."

He read much, especially the old divines, often in the saddle ; and where he lodged withdrawing early for reading and meditation. In company and conversation, he was ever an evangelist. Sitting by a lady, he asked : "Is this lady next to you born again ?" An almost instantaneous conversion was the result. Halting to water his horse, he saw a young woman in her father's

doorway. He went up to her, spoke a few earnest words, and prayed that the blessing of the Lord might descend upon her. Two years afterwards she told him his words led to her conversion. He helped to build many chapels, and was overjoyed when Mr. Averell, then in England, sent him £400. A Congregationalist, from London, heard him preach in a dark room, and said: "This will never do." He sent £250 towards a chapel.

Ouseley's "Old Christianity and Papal Novel-ties," was originally a small pamphlet in answer to a boastful champion. It was expanded into a volume and several editions sold. To it and the Irish Bible, the priests attributed the loss of many of their people.

When Dr. Coke, at his last Conference in Ireland, 1813, asked for volunteers to go to India, Ouseley offered himself; but he could not be spared. He was sent to England to raise funds for the Irish missions. Leeds, Hull, and other places witnessed the overwhelming power of his appeals and the wonderful revivals which resulted. Returning, he visited the south of Ireland. February 22nd, 1819, he wrote: "Have not been able to see my dear wife, but once, since November; am hurried night and day. In the last ten days no less than 400 have joined the Society, in Wicklow and Carlow; besides

hundreds in other places, during the preceding weeks."

"Is Mr. Ouseley eloquent?" asked some one. "If eloquence be the art of persuasion, will you tell me of another man so eloquent as he?" He was highly esteemed and kindly entertained by many rectors and vicars, who bore testimony to the good he was doing. Public discussions between Protestants and Catholics were sometimes held; but often the Catholics "flinched," dreading exposure as they did Ouseley's "Old Christianity," and other writings, which had cost them so dearly. In 1828 he was asked, by Dr. Bunting, to assist at the missionary anniversary in Manchester. The occasion proved a great delight to him. In York, Leeds, and Bradford, he found fruits of former labors. He had also the pleasure of meeting Dr. Chalmers.

Ouseley seldom reported assaults made upon him, but in 1830, at Tuam, he wrote: "For several years not a drop of blood has been spilled; but last night I had a shower of stones, which made me bleed a little." Some of his teeth were knocked out; but, so soon as able, he went on with his discourse. He had occasional afflictions: "Here I lie, in peace, upon a bed of, doubtless, salutary affliction, under the care of my kind wife and my merciful Father, who never slumbers nor sleeps." The letter told of



inflammation: "sixteen cups of blood, thirteen leeches, and a blister!" He also had a serious accident, by the stumbling of his mare, from which he suffered while he lived.

In 1832, at three score and ten, he gratefully recorded the recovery of his brother, General Sir Ralph Ouseley, and expressed deep anxiety for his spiritual welfare. He wrote Rev. T. Lessey, at 11.30 at night, "after all the blessed labors of the day," and having to preach next morning at 6.30. The Rev. Robinson Scott wrote of him: "He greeted me with fatherly affection and spoke to me words of wisdom I then deeply felt. I was much struck with his zeal, aptitude, and power in parlor preaching—'Is your soul happy in Jesus?' 'Are you sure you love Him?' Among all the eminent men raised up by God in Irish Methodism, I doubt if any other was so successful in winning souls for Christ, as Mr. Ouseley." Similar testimonies were often heard in Ireland, the United States, Canada, and other places.

Aided by the Missionary Committee, he established a

#### SCRIPTURE READERS' SOCIETY,

employing ten men, to which he gave £50 a year,

He reached home in November, but was not able to preach until New Year's; and not again

until Good Friday. He was then seventy-six. Still he wrote letters and a pamphlet. In May he went to Queen's County, for a week, "in a coach," as he had lost his horse, "and was nothing worse, not even fatigued." He attended the Conference, in 1837, in Cork. In August he preached nineteen times, in eight days; and thought his friends "might be at ease about his health." Instead of the saddle he took to a gig—preaching three or four times a day, "pretty well tired, and slept well, thank God!" From Belfast he went into Down, Antrim, and was "the guest of Lord Roden, Tollymore Park."

In May he was in Enniskillen, preaching a dozen times a week.

Violent attacks of illness were becoming frequent, but usually soon over; so he thanked God and took courage.

In October he had been preaching fifteen times a week. A kick from a horse compelled him to rest until his leg should be better "or nearly so." Hundreds were giving in their names.

In Dublin he was attacked by robbers, "for the first time in my life; but they got little, and I am now quite recovered, thank God!"

Closing his seventy-seventh year, he wrote:

" 'Through waves and clouds and storms  
He gently clears my way;  
Wait thou His time, so shall this night  
Soon end in joyous day.'

God be thanked! Amen. The end shall soon come. Joyful news!"

"There, there, at His feet, we shall suddenly meet,  
And be parted in spirit no more."

He found it necessary to consult a surgeon, who told him an operation would be necessary. "So I must put myself under his care for about three weeks after I return from the country."

"Having preached four times and met the class on the first day of my seventy-eighth year, I was not even fatigued. Thank God! Thank God, O my soul! Amen and amen."

In April he returned to Dublin, preaching five times on the way, and took the names of many, saying to each: "I write your name before God and the Lord Jesus Christ, who shall judge the dead at his appearing." To Mrs. Ouseley he wrote: "On Tuesday night a dense crowd attended in Mountmellick; and on Wednesday night, April 10th, 1839, the like, and in the morning a few. About twenty gave in their names. Our meeting lasted from seven to ten o'clock. May the Lord continue to bless this fresh revival also." This was his last ingathering and his last sermon. Taking the canal boat he was soon in Dublin, saw the surgeon, and "thinks that all will be well." To his wife, who for fifty-six years had shared his lot, he wrote:

"My work was the Lord's, who never left nor forsook me in my labors and dangers. Glory, glory, glory be to Him! Amen." This was the last sentence he wrote.

The next day his symptoms became alarming. Mrs. Ouseley saw that the end was near. His sufferings were intense, but he said :

"O what are all my sufferings here,  
If, Lord, thou count me meet ;  
With that enraptured host to appear,  
And worship at Thy feet !"

On the 13th of May he took leave of his relations, dictated messages to many friends, and testified to all, "God is love!" Being asked what now he thought of the Gospel he had preached all his life, he replied : "Oh, it is light and life and peace !" and asked for the reading of John 14. "I have no fear of death," he said, "the Spirit of God sustains me. God's Spirit is my support," then closed his eyes and "was not, for God took him."

A service of unusual solemnity was held in the old Methodist chapel, Whitefriars' Street; and to the grave, in Mount Jerome, was committed the body of one of Erin's noblest sons, "in sure and certain hope of a blessed resurrection."



HENRY MARTYN, M.A.

#### IV.

### HENRY MARTYN.

*India and Persia.*

1781-1812.

LIKE many other early toilers in the great missionary field, Henry Martyn seems never to have gained the place, in popular attention, to which his devoted life and tragic death entitle him.

Many have heard of a brave young life, early in the century, nobly consecrated for the good of others, and breathed out "friendless and alone" in the wastes of Persia. But the brief story of his heroic life, and the record of the noble work he was enabled to accomplish in so short a space, have not been so widely told among the churches as their thrilling interest demands.

#### BIRTH AND EARLY LIFE.

At Gwenap pit, John Wesley addressed thousands of Cornish miners; and John Martyn, father of Henry, may have been among them, probably as mine agent or captain. Through the father, the voice of the great evangelist may have reached the son.

Henry was born February 18th, 1781. He was of delicate constitution, shy and retiring. At the age of seven he entered one of the best schools in Cornwall, under Dr. Cardew, who said of him : " His proficiency in the classics exceeds that of most of his school-fellows. He is of a loving, cheerful temper." When only fourteen, he was induced to become a candidate for a scholarship at Corpus Christi College, Oxford. He did not succeed, however, and for his failure he was afterwards thankful. " Had I entered the University at that time, the profligate acquaintances I should have had there would have introduced me to scenes of debauchery in which I must, in all probability, have sunk forever." Two years more he remained under Dr. Cardew. In October, 1797, he entered

#### ST. JOHN'S COLLEGE, CAMBRIDGE.

At the end of the first term he gained a first-class place. Up to that time he had not become truly a Christian. To the example and influence of a sister, he was specially indebted. She did not cease to urge upon him the claims of Christ, the importance of a decision, and the happiness in store for those who serve Him. " I left my father and sister, and him I saw no more. I promised my sister that I would read the Bible ; but at college Newton engaged all my thoughts."



His mother had died early. The sad news of his father's death drove him to his neglected Bible for comfort. He knelt down and sincerely prayed. Dodridge's "Rise and Progress" led him to deep heart-searching.

At the next examination his name stood first on the roll. His devotion to study diverted his mind too much from religion. He wrote his sister, owning his belief of all she had told him; but the struggle of the flesh against the Spirit was going on. His eagerness in study seemed to excuse the lack of a humble and contrite spirit.

#### GRADUATION.

He came out Senior Wrangler, the highest honor he could attain, and many were his congratulations. His own record was: "I attained my highest wishes, but was surprised to find I had grasped a shadow." The happy greetings of sisters and friends failed to calm his troubled spirit. In his old home he received and prized his sister's affectionate counsels. Returning to Cambridge he sought solitude and spiritual communion. "Not till then had I ever experienced any real pleasure in religion." The ministry of the Rev. Charles Simeon was very helpful to him. He resolved to devote himself to the service of God. Writing his sister he said: "Blessed be God, I have now experienced that

Christ is the power of God and the wisdom of God ! No heart can conceive the excellency of the Gospel unless renewed by Divine grace."

#### HIS LIFE WORK CHOSEN.

"I would the precious time redeem,  
And longer live for this alone,  
To spend, and to be spent, for them  
Who have not yet my Saviour known ;  
Fully on these my mission prove,  
And only breathe to breathe Thy love."

—*Charles Wesley.*

The attention of Henry Martyn was specially drawn to mission work by a sermon in which Rev. Chas. Simeon spoke of Dr. Carey, in India. He thought also of Brainerd, at his own age, seeking the wandering Indians in American forests, and felt a strong bond of sympathy between these devoted men and himself. He resolved to consecrate his life to mission work among the heathen, should God so permit. He wrote his sister, to whose advice he was constantly indebted, of his convictions and purposes.

With conscious unfitness, he offered himself to the Church Missionary Society. A year elapsed, during which his faith was strengthened by reading "Butler's Analogy," and his zeal kept burning by letters of missionaries.

In 1803 he was ordained deacon, and became curate to the Rev. Chas. Simeon, in Holy Trinity Church, Cambridge. A financial loss overtook

his family which might render his sister dependent on him and affect his proposed missionary career. He hastened to London for consultation. His way was not clear. The East India Company was hostile to missions. The Company, however, would accept a chaplain to the troops and civil servants. The offer was made him, and, believing that thus his way might be opened to the work he sought, he accepted. He wrote: "It is the beginning of a critical year to me, yet I feel little apprehension. I see no business in life but the work of Christ, neither do I desire any employment to all eternity but His service."

By the marriage of his sister he was relieved, and wrote: "I never had so clear a conviction of my call as at present, so far as respects the inward impression. Never did I see so much of the excellency and glory and sweetness of the work, nor have so favorable testimony of my own conscience, nor perceive so plainly the smile of God." On the 2nd of April he preached his farewell sermon in Trinity church. In London he began studying Hindustani, and heard the evangelical preachers, Mr. Cecil and Mr. Newton.\*

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\* But the Methodists themselves were the least result of the Methodist revival. Its action upon the Church broke the lethargy of the clergy, and the "Evangelical" movement, which found representatives like Newton and Cecil within the pale of the Establishment, made the fox-hunting parson and the absentee rector at last impossible."—*Green's History*, p. 710.

When he saw the East Indiaman on which he was to sail—"The sudden sight affected me almost to tears." As the *Union* moved off, he waved his farewell to many friends on shore, sent thanks to others for tokens given him, and asked their prayers. The vessel made a brief stay at Falmouth, which permitted him to make a final call on Miss Lydia Grenfell, who would probably have sailed with him had not her mother refused to sanction her going to India. A hasty farewell, and they parted. The conflict had been severe. "But now again," he wrote, "through the mercy of God, I am more at peace. I may henceforth have no one thing upon earth for which I would wish to stay another hour, except to serve the Lord, my Saviour, in the work of the ministry." And she—"Thou, God, that knowest, canst alone give comfort! O may we each pursue, in different paths, and meet at last around our Father's throne."

With his glass he scanned the coasts of Cornwall until overcome with memories of the past, and the impression that he was leaving the home and friends of his childhood forever. On the vessel he found relief in active efforts for those aboard. After great peril from storms and reefs, the loss of two ships of their fleet and many of the crew, they reached St. Salvador. Martyn made some visits ashore, conversing with Catho-

lies and Mohammedans. Saying good-bye to hospitable strangers, he left, singing :

“Let the Indian, let the negro,  
Let the rude barbarian see  
That Divine and glorious conquest  
Once obtained on Calvary ;  
Let the Gospel  
Loud resound from pole to pole.”

The soldiers aboard were for the war with the Dutch at the Cape; and while the vessel remained Martyn had a chance to initiate his military chaplaincy by ministering to the wounded.

The long voyage of nine months was over at last. The ship sailed into the Madras Roads, and the young missionary stood on the shores of India. For this beginning he had been preparing by fasting and prayer, especially during Good Friday—reading the prophecies and promises. He gazed upon the vast field before him with faith and hope. The missionaries there before him, Carey, Ward and others, gave him a hearty welcome. Martyn found a comfortable home with Rev. David Brown, fifteen miles from Calcutta. In that great city his educational attainments were highly prized and he was desired to remain. “But,” said he, “to be prevented going to the heathen would almost break my heart.” Taking a walk he saw the smoke of a funeral pyre and made an earnest

effort to rescue the widow, but in vain. The cruel customs of idolatry, daily before his eyes, intensified his desire to give the Gospel to the benighted people. He suffered a severe attack of fever, but, rallying, he wrote: "In the cloudy climate of England I was always oppressed ; but here I feel as light as air and go rejoicing all the day." In October he was ordered to Dinapoor, far up the Ganges. He embarked in a budgero, taking with him a Moonshee, as assistant in the study of Sanscrit. Leaving the boat and taking his gun for a stroll, he heard the noise of cymbals and drums. He was soon in the midst of idol worshippers and reasoning with the Brahmin. His time on the route was taken up in learning the language of the natives about him, translating, distributing tracts and beginning the Persian. Indications of antipathy towards Englishmen gave him intimations of possible trouble. He found strength reading Heb. 11. "What a wretched life shall I lead, if I do not exert myself from morning till night where I seem to be the only light." Feeling keenly the need of companionship, he wrote the only one who could supply the lack, proposing that she join him in India. He sought relief in more complete devotion to the work before him—"forced to believe that I should live, in every sense, a stranger and pilgrim on this earth."

Reaching Dinapoor, he was much discouraged on finding the language so different. His knowledge of Hindustani would not avail where the natives spoke only Beharee. To meet the exigency he redoubled his efforts. "I fag as hard as ever I did for degrees at Cambridge."

He had frequent discussions with his Moonshee, as they translated. In his sphere, as chaplain, he found such indifference as aroused his spirit. The arrival of 12,000 Mahratta troops seemed an opening for the work he had at heart; but opposition to preaching to the natives was so strong as to bar his way. He undertook the opening and management of schools in the hope that the children, at least, would break off the shackles of idolatry. Five such schools he maintained at his own expense. Special meetings were held in the evening for those desiring instruction, and on Sunday afternoons for the wives of soldiers. He prepared a translation of the parables, with simple notes.

Around the pagoda, in which he dwelt, and under the verandahs, he gathered the poor by hundreds, and ministered to their wants, both temporal and spiritual. Martyn's kindness and sympathy won the confidence of many natives. In their alleviation and defence he ran great hazards, saying: "I thought it duty I owed to



God, to the oppressed natives, and to my country; and I felt authorized to risk my life."

In the conversion of an officer and in seeing the soldiers begin to read their Bibles, he was encouraged. His Mohammedan teacher parried his pleas for Christianity by referring to the lives of its professors, as he saw them: "devotion only once a week, prayer or no prayer, and general carelessness."

A learned Brahmin copied the Ten Commandments, as Martyn had translated them into Sanscrit, saying, he "intended to keep them."

That he might be able to preach freely to the people, Martyn was diligently studying their languages; also Arabic and Persian, into which he was translating the New Testament. "The precious Word is now my only study in the work of translation. Though in a manner buried to the world, neither seeing nor seen by Europeans, the time flows on with great rapidity. It seems as if life would be gone before anything is done." He was then but twenty-seven.

Mirza, a gifted Hindustani scholar, gave him much help in translating, and in the study of their sacred books. Sabat, an Arab, caused him great disappointment. An apostate official of the Company, in his new-found zeal for the False Prophet, took a prominent part in awakening prejudice against the schools and translations.

Martyn received the sad news of the death of his elder sister, but with the comforting assurance of her good hope. His own delicate constitution caused him increasing anxiety. "Lying in pain I turned my thoughts to God; and, oh, praise be to his grace and love, I felt no fear! but I prayed earnestly that I might have a little relief, to set my house in order."

With improving health came an order to remove to Cawnpore, a journey of 400 miles, in violent heat. He was thoroughly exhausted. So soon as able, he began talking to the people and preaching in the square. His health again gave way. The death of his younger sister added to his trouble. He was cheered by the friendship and sympathy of Mrs. Sherwood, who wrote interesting reminiscences of the young missionary. "He was dressed in white and looked very pale; his hair, a light brown, was raised from his forehead—a remarkably fine one. His features were not regular, but the expression was so luminous, so intellectual, so affectionate, so beaming with Divine charity, the out-beaming of his soul would absorb the attention of every observer." He opened his gardens to the poor, who flocked in hundreds and there listened to the glad tidings. These were his first attempts to preach in the native language.

"No dreams could surpass the realities—a

congregation clothed with abominable rags, or nearly without clothes, or plastered with mud, or with long matted locks streaming down to their heels, every countenance foul and frightful with evil passions." To these "poor" the Gospel was preached by the meek Cambridge scholar.

To a pundit, Sheik Salah, sitting with other young Mussulmans for amusement before the missionary, the word came as an arrow. He was afterwards ordained by Bishop Heber and known as Abdul Messeh. Through his ministry over forty Hindus were converted. Thus was Henry Martyn permitted to sow and others to reap. Under the severe stress of daily toil his feeble strength gave out. Hereditary lung trouble was telling upon him. He was anxious to complete his translation of the New Testament into Persian, and determined on leaving Cawnpore for Persia.

He had been building a place of worship, and before leaving had the pleasure of preaching in it. He thought he saw the dawning of a brighter day; but, returning to his bungalow, he sank in utter exhaustion. That same evening, he gave a parting address to the Fakeers, then resigned his field to the Lord of the harvest. Prostrated in weakness, yet jubilant in spirit, he was often singing :

“E'er since, by faith, I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

“Then in a nobler, sweeter song,  
I'll sing Thy power to save ;  
When this poor lisping, stammering tongue  
Lies silent in the grave.”

He took the boat for Calcutta, where his friends were grieved to see the great change four years of toil and illness had wrought upon him. One of them wrote: “He is going to Arabia, in pursuit of health, with some great plans in his mind—too grand and much beyond his feeble and exhausted frame.”

On January 7th, 1811, he left India, without companion or attendant, aboard a vessel for Bombay, and wrote in his journal: “I now pass from India to Arabia, ‘not knowing the things that shall befall me there,’ but assured that an ever faithful God and Saviour will be with me. May He prosper me in the thing whereunto I go and bring me back to my delightful work in India. I am, perhaps, leaving it to see it no more; but the will of God be done. ‘My times are in thy hand.’” At Bombay he was kindly cared for by Sir John Malcolm, who gave him a letter of introduction to Sir Gore

Ouseley, British Resident in Persia. He visited the tomb of Francis Xavier, at Goa.



ARAB CHIEF.

For a time he had the company of an Arabic scholar who spoke Persian. April 14th, 1811, he landed at Muscat, in Arabia. To an African

slave boy he gave a copy of the Gospels, in Arabic, which he began to read. He conversed with a company of Arminians and their priest. In Persia he adopted the native costume: red stockings and boots, blue trousers and bright chintz coat. He let his beard grow and learned to sit cross-legged on the carpet. After paying his respects to the Governor of Bushire, he journeyed with a party to Shiraz, moving in almost perfect silence through the night. Next morning, the thermometer at 126, he was in a great fever, but relieved again by the cool night. They had, in succession, hot days, scorpions, mountains, robbers, cold winds, and finally a crystal stream, with the spring temperature of England, where they pitched their tents and enjoyed a rest.

In Shiraz, the centre of the false religion of Persia, he discussed with some learned Mollahs the tenets of the False Prophet, and was pleased to find them willing to read with him the first chapter of St. John. One of them said: "How much misapprehension is removed, when people come to an explanation!"

With a Persian of high rank he found a home and a helper in translating. Some of the great and learned called on him, thinking him likely to embrace their religion, and asked all

manner of questions. His assistant was specially inquisitive and not unwilling to learn.

From the Professor of Law he received permission to discuss religious questions publicly. Martyn's knowledge of the Koran and his exposure of its errors soon awakened hostility and threatenings. The Mollahs were incensed by his presentation of "Christ the Crucified" in opposition to their Prophet, and doubly so because he was so well able to defend his position. Had it not been for his English nationality and his official relations they doubtless would have shed his blood. The Governor issued a proclamation in his defence. His attacks upon Mohammedanism were answered in a pamphlet: "A Learned and Weighty Apology for the Religion of the False Prophet," to which Martyn speedily replied in the same language.

Having thus spent ten weeks, he started on a wearisome journey of eight weeks to Tabriz, wishing to obtain from Sir Gore Ouseley an introduction to the Shah, that he might present his New Testament. The journey proved most distressing. Storms, heat, lack of food and shelter were too much for Martyn's feeble strength and brought on a raging fever. He was hospitably entertained by Sir Gore Ouseley, and was compelled to leave to him the presentation of his translations to the Shah. They were



subsequently printed at St. Petersburg, and sent forth, witnesses to the deluded followers of the great apostacy. Travellers have told how they were asked by some Persians if they knew the "Man of God?" "He came here," they said, "in the midst of us, sat down amid our wise men, and made such remarks upon our Koran as cannot be answered. We want to know about his religion and the book that he left among us." Mohammed Rahem told of "a beardless youth, enfeebled by disease," visiting their city. "That visit sealed my conversion. He gave me a book. It has been my constant companion; the study of it has formed my most delightful occupation; its contents have consoled me."

In that short visit, and in a time of great affliction, the precious leaven was dropped into the vast measure, to be leavened. He was thankful that he had been permitted to provide for another people the Word of Life in their own language, believing "The Persians will probably take the lead in the march to Zion;" and trusting the promise: "My word shall not return unto me void, but shall accomplish that whereunto I sent it."

So soon as he felt able, he set out for Constantinople, a long journey of 1,300 miles, in the saddle, hoping to reach England. His Persian companion knew little of the language, their

horses were of the poorest and the heat intense. A stable or wash-house was the best place he could find for rest. He beguiled the weary hours repeating the 23rd Psalm or conjugating an Arabic verb. In the distance he descried the peaks of Ararat and reached Ech Meazin—the “Three Churches”—some hospitable Arminians, and monks, able to speak English, French, and Italian.

He resumed his journey, armed, like his fellow-travellers, with a sword, because of robbers. At Kars he heard the alarming report that the plague was raging in Constantinople. “Thus am I passing into imminent danger. O Lord, Thy will be done—living, dying, remember me!” That was written Oct. 1st, 1812. In fever, his strength failed fast. His merciless Tartar companion hurried him on, until Martyn was compelled to say he “neither could nor would go further.” A stable was his only resting place.

In helpless weakness he was taken the next day to Tokat, where on the 16th of October, alone, no earthly friend or loved one near, his spirit returned to the Great Giver.

A little before he had written: “No horses being ready, I had an unexpected repose. I sat in the orchard and thought, with sweet comfort and peace, of my God—in solitude my Com-

panion, my Friend and Comforter. Oh, when shall time give place to eternity!"

His remains were subsequently discovered and reinterred at Bagdad, the British Resident inscribing over them: "A pious and faithful servant, called by the Lord Himself as he was returning to his Fatherland."

An obelisk of native stone was erected by the East India Company, bearing his name: "One who was known in the East as a man of God." It is still to be seen on an eminence, overlooking the Persian town.

The tidings of his death reached England when Parliament was considering the renewal of the East India Company's charter, and aided in opening India to unrestricted missionary operations.

"He being dead yet speaketh." In the few brief years allotted him Henry Martyn bravely did his part in preparing the way of the Lord; and who may tell how many stars, from those he sought with tears and for whom he gave up his life, shall adorn his crown.



WILLIAM CASE.

V.  
WILLIAM CASE.

*Canada.*

1780-1855.

INTRODUCTION.

IN 1790 the population of Lower Canada was about 130,000, and of Upper Canada 20,000. At that time there seems to have been only about half a dozen Protestant ministers in the country, located at Quebec, Montreal, Lancaster, Kingston, Bath, and Niagara—and not a Methodist among them. Occasional Methodist services, however, had been held by Mr. Tuffy, of the 44th Regiment, in Quebec: by the Hecks, in Augusta; by Lyons and McCarty, in Bay of Quinte country, and by Col. Neal at Niagara.

During the summer of 1790 the Rev. Mr. Losee crossed the St. Lawrence, preached in Augusta and on the way up to Bay of Quinte, on a tour of investigation. He took a favorable report of the country to the New York Conference and was sent back the next year. Other ministers followed: Dunham, Coleman, Woolsey, Keeler, Coate, Worcester, Jewell and others.

There were nine ministers and 1,700 members in the Methodist Church in Canada, by 1805, when the subject of this sketch joined their number.

#### BIRTH AND EARLY LIFE.

William Case, "the father of Indian Missions in Canada," was born August 27th, 1780, in Swansea, Mass. In the schools of New England he received a fair education and became a teacher. This early training fitted him for the important clerical duties of later years and awakened a life-long interest in education. Removing with his father to the interior of New York, he had his share in the activities of frontier life, not without exposure to the prevailing wildness of the times.

At the age of twenty-three he was converted, made an exhorter and local preacher. In 1805 he was received by the New York Conference and sent to the Bay of Quinte District, which embraced all the missions from Montreal to St. Claire. His superintendent was Henry Ryan, a tall, athletic young Irishman. Ryan and Case became, in time, the two Presiding Elders over the whole Canadian work. Samuel Coate, popular and instrumental in the conversion of hundreds, was the Presiding Elder.

Another of the small but heroic band of

pioneers was Nathan Bangs, who in 1799 left the Eastern States, with his surveying instruments, for Canada. On an ox-sled he passed the present site of Buffalo, then three log huts; heard the great Niagara: in the solitude of Canadian forests read Milton, Bunyan, and other good books; listened to Coleman and Sawyer, and found peace through believing. In 1801 he became Mr. Sawyer's assistant, and afterwards a prince in the Methodist Israel.

Thomas Madden, with his father, had moved into Canada and settled in Ernestown. He entered the ministry in 1802, and in 1824 succeeded Henry Ryan as Presiding Elder.

With these and some half dozen more men of tireless nerve and dauntless spirit—Bishop, Pearse, Pickett, Keeler, Perry and Ruter—Case cast in his lot. He was young, tall, amiable, an excellent singer, welcomed by old and young. After an earnest sermon he would often sing a hymn, pass through the company, shaking hands and entreating all to give their hearts to God. With his superintendent, Ryan, he traversed ten townships.

#### THE FIRST CAMP-MEETING

in Canada was held in 1805, near Adolphustown, by Ryan and Case, assisted by Pickett, Keeler, Madden, and Bangs. Announcements were



widely given and much preparation made. As the time drew near, great processions, in wag-gons, boats, and on foot, were wending their way to this modern "Feast of Tabernacles." The itinerants from distant parts came singing, praying, preaching by the way, and awakening high expectations. On September 27th, the voice of prayer and praise was heard in the forest sanctuary. Preaching and exhortation followed in quick succession, the audiences growing from hundreds to thousands, and inclosing with their tents the spacious area, seated and prepared for worship. From the sunrise prayer-meetings to the solemn midnight, closing with fellowship and prayer, the sweet melody of song, the ringing appeals of the preachers, the earnest prayers of the people, the mournful cries of penitents and the joyful shouts of the new-born resounded through the camp. Sunday was a high day. The encampment full; the singing, praying, preaching earnest and appropriate; deep solemnity controlling all the host; conversions by scores, so that closing seemed impossible, the central gathering branching into minor clusters for prayer, thanksgiving and praise. Through several days and nights the services continued. The waters were troubled and the healed were many.

"The time was at hand, at last, for the con-

clusion of the meeting. The last night was the most awfully impressive and yet delightful scene my eyes ever beheld. The stars studded the firmament and the glory of God filled the camp. The forest seemed vocal with the echoes of hymns and the voice of prayer. Every moment was precious: parents praying for children, children for parents, neighbors for neighbors—all anxious for each other's salvation. I will not attempt to describe the parting scene; it was indescribable—the preachers, the people, the strangers, the friendships, the partings—as they wept, prayed, sang, shouted, then marched away, songs of victory rolling along the highways." Thus, but more fully, wrote Nathan Bangs.

William Case was receiving his baptism of fire, a preparation for his next year's work by the St. Lawrence, among the descendants of Paul and Barbara Heck, and adjacent regions. Mrs. Heck had died, but her son, Samuel, was on the old homestead, near the "Blue Church." He found also John Van Camp, Peter Brouse, Michael Carman, John Bailey and other "men of renown." Case, by his humility, earnestness, and close walk with God, commended himself to all, and his labors were greatly owned of God.

At the Conference of 1807, near Albany, he was ordained deacon; and, much to his grief, appointed to the Catskill mountains. But his

sorrow was turned into joy. He regained his health and witnessed great revivals. He was admitted to elder's orders, and the next year volunteered for Canada. He was appointed to Ancaster Circuit. On his arrival at Black Rock, he found the embargo prohibited the transport of property across the line. Some one said: "I wouldn't wonder if the missionary should jump into the boat, take his horse by the bridle and swim round the embargo." "I did so; swam the Niagara River and landed in Canada." His circuit included the townships of Ancaster, Beverly, Flamboro', Nelson, Trafalgar, and perhaps York. After a year of great success, he reported 300 members. He became deeply interested in the Indians—bands of the "Six Nations"—meeting them continually along the lake or at the mouth of the Credit, and began efforts for their welfare.

The next year he was sent westward as far as Detroit. He wrote Bishop Asbury: "I set out from Ancaster, June 22nd, not without many fears that I had neither grace nor gifts for so important a charge. I waded through deep waters and mires on my way to the river Thames, more than two hundred miles, and one hundred yet from Detroit, preaching in different places and thinking of an unsuccessful missionary returning in disgrace. But the Lord greatly

blessed my soul, and showed me in a dream that this 'wilderness should blossom as a rose.' I took courage and was kindly received. Sinners wept under the Word in many settlements till I reached Malden, fifty miles below Detroit. This part of the country is perhaps the most dissipated and wicked of any in America. The amusements are racing, dancing, gambling, and drinking. The Sabbath is the choice day for visiting, hunting, and fishing. One rough fellow brought a rope to the meeting and threatened to hang me; but some received me with true Christian affection. Under my sermons there was much weeping. While they mourned I rejoiced. 'What shall I do to be saved?' was heard almost through the settlement. Our enemies ceased their opposition and many members were enrolled.

"At Detroit the Governor ordered the Council House to be opened for meetings. On the Thames a gradual revival has been kindled, extending over thirty miles. We have about seventy-eight members and forty praying families. When I came there was not one that I knew of. My expenses, about \$30, I have received; also my salary, \$80, for the year. I left \$10 on the circuit for the next preacher.

"I must earnestly request that men of stability and faithfulness be sent into this new work, for

some will seek to destroy it. To engage in such a mission may be a sacrifice; but what good have we attained without sacrifice? God will more than repay. My life has been many times exposed and worn down with toil; but, glory to God, I never felt such support, either in body or in soul. If it be judged proper, I am willing to remain another year."

In 1867, Dr. Carroll bore testimony to the permanency of the work. "The converts continued the steadfast friends of Methodism to their dying day. By the results Mr. Case justified the Bishop's judgment in the choice of a pioneer."\*

The next year Case, though but thirty years of age, was placed in charge of the Cayuga District, N.Y.

Owing to hostilities between the United States and Canada, he did not return to Canada until 1815, when he was made Presiding Elder over the "Upper Canada District," extending from Kingston to Detroit.

The war had made havoc of the churches, one half the members being scattered. The next year Elder Case was in charge of the Eastern district, from Kingston to Montreal. He found many friends by the St. Lawrence, through the Ottawa country, and down the river.

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\* "Case and His Contemporaries."

On one of his long rides through the woods, feeling weary and dejected, he dismounted, cut a twig, made a whistle, and quickened his pace, his horse as well as himself revived by the music. Long journeys and scarcity of books did not harmonize with his love of reading, but by early hours and borrowing he sought to meet these disadvantages. At Point Fortune, on the Ottawa, Mr. Donnelly lent him "Harmon's Narrative" of his sojourn among the the Indians of the North-West, which he read on horseback, and thought of our own Indians.

In 1818, we read of Elder Case in York, where his "mild manner" was much appreciated. At the first Canadian Conference, 1820, he was chosen Secretary.

For the ensuing four years he was in charge of the Upper Canada District. During this term he originated those

#### INDIAN MISSIONS,

which became his chief care for many years.

Dr. Fitch Reid wrote: "I was impressed with the high and affectionate regard in which he was held by all classes."

Preaching to some Indians, he told them of Christ dying for guilty men. They shook their heads disapprovingly. So he told them of Pochahontas offering to die for Mr. Smith and

saving the man her own father had condemned to death. They were quick to catch the lesson and approve the plan of salvation.

At the Genessee Conference, 1822, Elder Case was elected Secretary.

In 1823 he wrote: "To the friends of Zion it will be a matter of joy to hear that the work of religion is progressing among the Indians on the Grand River. At our quarterly meeting many of them told of their conversion. It is most affecting to hear these children of the forest giving glory to God and to see others weeping over their sins. On the 24th of September we arrived at the hour of their morning devotions. They assembled, sang, listened attentively, and an Indian closed with prayer. The use of ardent spirits seems to be entirely laid aside, meetings attended regularly as their meals. They are desirous of education and a school house is commenced."

The first session of the "Canada Conference" opened August 25th, 1824, in Hallowell. Mr. Case reported \$144.08 missionary money. He was again over the Bay Quinte District, constantly travelling, laying corner-stones, opening churches, holding missionary meetings, and looking up recruits. He visited the Indians at Grand River; examined the Sunday and day



schools; was entertained by the Chief and delighted with the wonderful change.

The missionary meeting at the Conference of 1825 was addressed by a Mohawk Chief, of whom Bishop Hedding said: "Never before did I hear so perfect an orator."

The Indian schools were making a good beginning: twenty-five children in the Mohawk school; fifteen in the Muncey; one hundred Mississaugas, twenty Wyandotts, at Grand River.

December 1st, Elder Case wrote: "Upon several villages the Spirit is being poured out. Last Sabbath, at quarterly meeting, twenty-two found peace. A fine work at Kingston."

April 26th, his notices were: "Camp meetings, June 25th, Cornwall; June 30th, Matilda; quarterly meeting, July 7th, at the Seigniory, Ottawa. New accessions among the Indians; conversion of a chief. Lower Muncey Indians want a school. The Mississaugas commencing their settlement at the Credit."

He wrote Richard Jones: "By the kindness of Dr. Hitchcock, you will be furnished with a horse. Bro. K. Smith, Augusta, will provide saddle and bridle. Now, my young brother, enter into this great and good work with the dependence of a child, with the courage and perseverance of a man, with the faith, pru-

dence and piety of a Christian. God will be your support and crown your labors with encouraging success."

At Ottawa Mr. Case had a pleasant interview with Mr. Pope, one of the British missionaries. His prudence and courtesy helped to smooth the differences between the Canadian and British elements of Methodism.

At the Canada Conference of 1826, Bishop Hedding presided and Elder Case was Secretary. About seventy Chippewas pitched their tents near the Conference. The Bishop and Secretary preached to them. A prayer meeting followed, the Indians joining heartily. The Chief trembled, then fell to the ground; others also fell, but soon arose, praising God. A score or more told what the Lord had done for them. Elder Case had the Bay District, and visited the missions on Niagara District. In January he was at York, taking some Indian boys to Port Credit. He had the Indians taught to make willow baskets, straw hives, etc. The next year, 1827, in addition to being Presiding Elder, Mr. Case was appointed

#### SUPERINTENDENT OF INDIAN MISSIONS

and schools. He had in charge the Credit and Grape Island missions, and was planning for another at Rice Lake. "They have been wait-

ing all the season for a school, and we concluded to build a house for school and meetings."

October 15th, 1827: "I have a hundred things to say, which you would be glad to hear, about



PETER JONES' HOUSE AT THE RIVER CREDIT, WHERE  
EGERTON RYERSON RESIDED, 1826-7.

the good work among the Indians. The Bishop asked them :

" ' How many have become sober men ? ' "

" ' All give up drink. ' "

" ' How many pray ? ' "

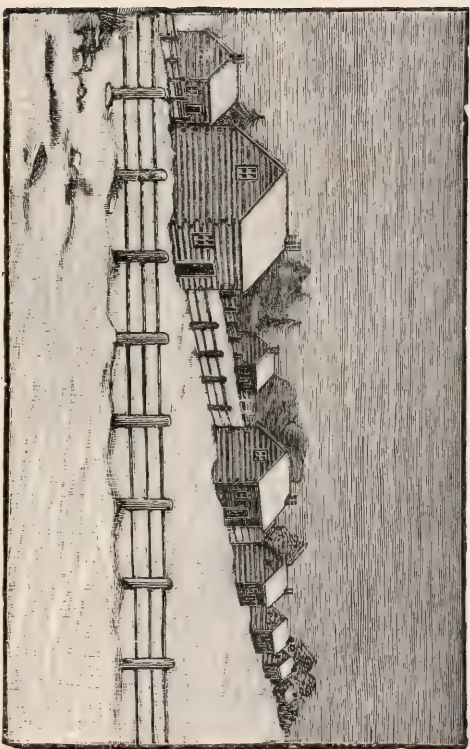
" ' All but one—he pray much—know nothing about it in his heart. ' "

" ' Do you want schools ? ' "

“‘ We will leave our children, when we go to hunt, to learn to read, and our women to make baskets and brooms to get flour; and they catch fish till we come back in the spring.’

“The school was to be opened in December. At Grape Island we have a house for school and meetings, with a room for the teacher, and a house for the missionary. The Indians have ten houses, built by subscription and their own labor. They number 150, and one hundred are members of society. About \$200 will complete the houses, and I have become responsible. The whole expense of the Rice Lake School also rests on me, and that of the female school at the Credit; also part of that at Lake Simcoe. This may be a venture, *but we cannot hesitate.*

“A field of many thousands is now opened and calling for our instructions. They must be provided with missions and teachers. The avails of our societies the past year are \$1,000, a sum inadequate to the expense of three missionaries, six schools, stationery, translations, etc. The Rice Lake School will be the eighth, and the female school at the Credit the ninth.” “In January, at Saugeen, they showed the work of two weeks: 172 axe handles, 6 scoop shovels, 57 ladles, 4 trays, 44 broom handles, and 415 brooms, a splendid exhibition of native industry. It was followed by a prayer-meeting. On Sun-



INDIAN VILLAGE AT THE RIVER CREDIT IN 1827.—WINTER.

day we had love-feast, preaching, and the Lord's Supper administered to about ninety natives."

In the spring Elder Case took Peter Jacobs with him to the United States, seeking aid for the missions. He engaged teachers: Mr. Benham, Miss Barnes, and Miss Hubbard. Their arrival at Grape Island was the signal for great rejoicing, addresses, display of native work, etc.

In June Mr. Case was at the Credit, amid the farm work, arranging for books, and outfits for west and north, then at a camp-meeting on Yonge Street, where he had the assistance of Peter Jones, Peter Jacobs, Egerton Ryerson, and others.

After a time of great power and blessing the missionaries followed the Indians to their homes, on the shores and islands of Lake Simcoe.

At one meeting about three hundred were present, and many desired baptism. A difficulty arose about those who had more than one wife. This was a trying ordeal. One, a chief, had three wives. When asked if he were willing to do as the Christian religion required, he said: "I have now embraced Christianity and am willing to do anything you tell me. I took these women when I was blind, and did not know it was wrong. So I will keep the first and part with the other two, with this request, that I have the privilege of supporting their children."



When the women were asked if they were willing, they answered with tears: "Yes, because they loved Jesus, and would not break His laws any more."

"About 130 were baptized. The presence of the Lord was in our midst and His power rested on the people. In the evening we arranged them in classes and appointed fourteen leaders.

"Before we separated a novel incident occurred. A young Indian told us he wished to marry a certain young woman. As Methodist ministers had not then the legal right to marry, we told him he must apply to his Chief. The Chief agreed and asked us to assist him in the ceremony. When all were in expectation of seeing an Indian wedding, up jumped another Chief and said he had asked for that young lady long ago for his son, and thought he had the first claim. They then asked the young woman, who said neither of them had ever spoken to her about it; and as she wished to go to school, she would not marry either of them. Thus were we all disappointed."

In August, Elder Case was at the Credit, where he buried the young wife of one of his helpers and licensed two exhorters: Joseph Sawyer and John Jones. He visited Mr. Joseph Gardner, Centre Road, and at the official meeting took a pledge of all the members that they



would give no intoxicating liquor at their bees and raisings. He did the same at all his quarterly meetings.

In September he had a camp-meeting at Snake Island.

At the Conference of 1828, Elder Case was elected President, and made Superintendent of all the Indian missions. He resided at Grape Island, where, with Peter Jones, he set the Indians to work digging potatoes, ploughing, etc., until the whole island became busy as a bee hive. At Rice Lake he enlisted James Evans, afterwards the pioneer missionary in the great North-West.

With Mr. Jones he visited the United States, arranged for printing hymn books, etc. He had with him some Indian boys, and was given a grand welcome at Baltimore and other places. One afternoon he addressed 2,000 ladies, who were eager to shake hands with the Indians. In Philadelphia Presbyterians and Quakers opened their churches and contributed liberally. In Boston and New York also they told the story of their Canadian work. They took part in the anniversary of the parent Missionary Society, after which Elder Case and Miss Hubbard were married by Dr. Bangs.

They crossed to Kingston and home to Grape Island. Elder Case presided at the next Con-

ference, attended the Presqu'Isle Camp-Meeting, and visited Muncey.

May 1st, 1830, he wrote: "I find myself immersed in care and much correspondence; encouraged by the stability and perseverance of native converts, by the sixteen schools and 400 children, 100 of them reading the New Testament. Through the labors of John Sunday some of the natives on the north shore of Lake Huron were converted; the Oneidas and Onondagas have made great progress."

In 1830 Mr. Case was appointed Superintendent of the M. E. Church, in Canada. In February, he despatched Peter Jones to England on behalf of the missions, advising him to consult Egerton Ryerson, then in England; to visit Ireland and Scotland, but not France, where they seem "prepared for nothing but tumult, revolution and war." "Five tribes: the Grape Island, Rice Lake, Simcoe, Sah-kung and Credit, have embraced Christianity; and the work is going on well at Bay of Quinte, Grand River, Muncey and Mackinaw. When the Scriptures shall be translated and read by the 400 children to their parents and friends; when ten, even twenty, native missionaries shall be preaching the Divine word among our 30,000 natives, 'the wilderness and the solitary place shall be glad for them.' I desire that you and Mr.

Ryerson obtain authority from the Bible Society for us to print more of the Bible, in both Iroquois and Chippeway—so extensive is the Chippeway that the work will extend through Hudson Bay. Mrs. Case continues quite ill. It is doubtful if she recovers soon, if ever.” She died shortly after. Very encouraging words came from Sault Ste. Marie, with probable openings for the North-West.

In February, 1832, Mr. Case wrote about the erection of a mill at Grand River, for which they had a grant of £100. “To-day has been a gracious season: prayer-meeting at six o’clock; Sunday School at nine; preaching at eleven; Miss Barnes’ address to the children and sisters at two; class at four; and, while I write, they are in prayer meeting.

“February 8th, the Indians from Grape Island are in Council, at the Credit, to petition for: (1) a title to their lands; (2) a township and a saw mill.”

In the Conference of 1832 the question of union with the British Conference was favorably considered and the Rev. Egerton Ryerson appointed a delegate. Elder Case continued his oversight of the missions, translations, etc. In June he was at Saugeen—baptized several, administered the Lord’s Supper to twenty-three, and married four couples. “All walked down

to the camp with the newly married, to teach the husbands to pay attention to their wives." During the summer he took a tour to Notaman, Saugeen Bay, Sturgeon Bay, etc., 180 miles, "using the paddle most of the way."

The Articles of Union with the British Conference were adopted in October, 1833. Elder Case was appointed "General Missionary of the Indian tribes," and made his home at the Credit. In May he sent off four missionaries to Sault Ste. Marie and Grape Island. In mid-winter he had a series of appointments from Rice Lake to Brockville. A letter from Rev. James Evans told of the ingathering of a whole people at St. Claire and the opening of other missions. In May he accompanied the Rev. Mr. Lord to the General Conference, United States.

In 1836, a year of great political excitement, the Conference met in Belleville. The Rev. William Lord, of the English Conference, presided. Elder Case was elected Secretary. Alder-ville, thenceforth, became his home. He began an industrial school, the girls learning spinning, knitting and general house work. Of the children gathered some were homesick. "I asked if they would go with me and make hay? They brightened up and followed me to the meadow. Raking up a few bunches I asked them to carry them all to make one large bunch.

This amused them and they were soon in a merry glee. Another time we put up swings in the shed, where they played between school hours. We are all much gratified in finding the children so well fitted out for school. Miss Smith, on opening the baskets, exclaimed: 'Everything suitable to their wants, from a well-made dress to thimble and pins!'

At the dissolution of the Union, in 1840, Elder Case was found with the British brethren. The missions were practically in their hands, and he preferred remaining in his position. The restoration of the Union, in 1847, caused great rejoicing, into which none entered more heartily than Mr. Case. He was Chairman of the Cobourg District and remained at Alderville Mission. "Twenty years ago this people were without house, field or cattle; roving bands, drinking, murdering—a terror to the white settlements. Now they have a block of 3,600 acres, forty dwelling houses, barns, saw-mills, oxen, cows, pigs, horses, farm implements, purchased with their annuities; paganism renounced; the Sabbath observed; religious worship attended; widows and aged provided for; savage warriors become ministers, teachers and interpreters."

By the Conference of 1852, the venerable Case had seen forty-seven years of service, and presented a request, not for superannuation, but

for relief. He was, therefore, released from local charge and desired to visit through the work as his health and circumstances might permit. He had married Miss Barnes and she often went with him to the scenes of his early labors.

From the "Thames Country" he wrote to Dr. Bangs, March 16th, 1855: "What changes since we began our ministry! Early associates gone. The membership grown from hundreds to thousands. Then we preached in houses and barns, now beautiful churches in towns and cities."

Eastward also he journeyed, from Belleville to Ottawa, in quest of familiar names and places, not forgetting his missions and workers. To Allan Salt and Henry Steinhaur, translating the Scriptures and looking up the lost sheep in the far North-West and many others, carrying on his work, he sent frequent words of cheer.

At the Conference of 1855 in London, were many eminent men: Rev. Enoch Wood, President; Dr. Beecham, from England; Dr. Richey, from the Eastern provinces; several American visitors; "and last, but not least, the Apostolic Case, without title or office, the toil-worn veteran of half a century." Just fifty years before he had crossed the St. Lawrence to Kingston in a ferry, horse and saddle-bags his sole possession—

“ With my pastoral crook,  
I went over this brook,  
And, lo ! I am spread into bands.’

At the request of the previous Conference Mr. Case, “seventy-five years of age, tall, unbent, his step elastic, his ample locks of snowy whiteness,” preached a jubilee sermon, a review commemorating the loving kindness of his heavenly Father. His text was Psalms 103 : 17, “But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.” The sermon was a fitting closing to his lengthened ministry. The evening of his life was bright and blessed. Writing Dr. Green of his trip down the lake on the *Maple Leaf*, he said: “How little we thought of such accommodations when we rode in mud, knee deep, from York to Cobourg in three or four days, and not a village by the way. Now ten or twelve villages, and Cobourg with eight common schools, three ladies’ schools, and the college, with youth from all parts of the Province. My feelings were intense while addressing them.”

About the 1st of October, mounting his horse, in front of his own door, and reaching over to adjust the stirrup, he lost his balance, fell over and fractured his thigh bone. After some days he sank rapidly, and died on the 19th of October, 1855.



He was buried in Alnwick. The Rev. John Carroll preached the funeral sermon, many other ministers taking part in the service, sadly bidding adieu to a tried and trusted leader. Many old friends wrote sympathetic and appreciative references :

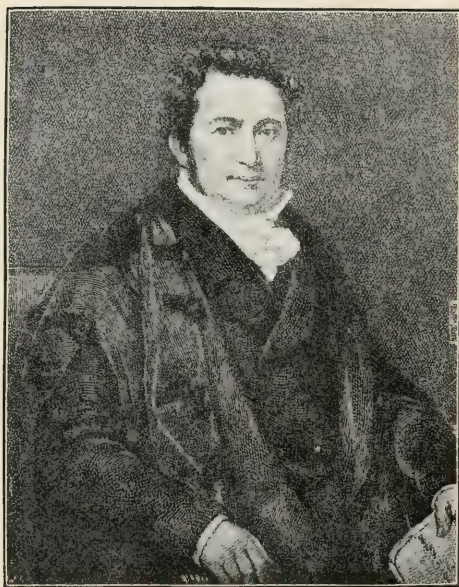
Dr. Luckey : " One of the most charming and attractive preachers of his day, devoted to his work, ready to enter the most forbidding fields, and endeared to his associates."

Dr. Reed : " That humble, zealous, faithful minister of Jesus ! Who that knew him did not love him ? "

From the Conference obituary we quote : " He was never robust in body, but his habits were always temperate. In presence he was dignified and prepossessing. His mind was vigorous, searching and tenacious, enriched by much reading and observation, with knowledge adapted to his diversified positions."

While living he seemed to say : " I must work the works of Him that sent me," and when dying was doubtless better able than most to say : " I have finished the work Thou gavest me to do."

NOTE.—We gratefully acknowledge our indebtedness to Dr. Carroll's excellent volumes, " Case and his Contemporaries," for the principal facts in this sketch.—J. E. S.



ROBERT MORRISON, D.D.

## VI.

ROBERT MORRISON, D.D.

*China.*

1782-1834.

### TOLERATION AND PERSECUTION IN CHINA.

CHRISTIANITY was probably first introduced into China by the Nestorians in the seventh century. Persecution was started at the close of that century by the Buddhists, and renewed in the next by the Confucianists.

In the year 845, the Emperor, Wee Tsung, issued an edict commanding three thousand Nestorian priests to cease the observance of their religious rites. They were there in considerable numbers and influence when the Roman Catholics entered, in the end of the thirteenth century ; but afterwards dwindled, and were finally absorbed by the Roman Church.

In 1362 the entrance of Christian missionaries was forbidden. The Roman Catholics renewed their efforts in 1555, and from that date, until 1844, they experienced alternate toleration and persecution.

By treaties made with Great Britain, France

and the United States in 1842-4, protection was granted missionaries from these countries, with the privilege of residing at all open ports and travelling in every province.

On the 13th of June, 1891, a supplementary edict was issued, parts of which read: "The propagation of Christianity by foreigners is provided for by treaty. . . . Let the Governors-General issue, without delay, orders to the civil and military officers to cause the arrest of the leaders of riots and inflict capital punishment, as a warning to others."

In 1895, missionaries were authorized to go where they pleased, buy land, and establish themselves permanently in the interior.

By the warrant of solemn treaties, absolute and complete toleration is granted throughout the empire. The trouble is that very few of the officials know anything about the treaties. If the imperial edicts and commands were observed, perfect toleration would result.

These historical facts show that the missionary occupation of China is not responsible for the recent outbreaks. They are the outcome of unrelenting hostility to foreigners.

#### BIRTH, CONVERSION, EDUCATION.

Robert Morrison was born January 5th, 1782, in Morpeth, England. His father moved to

Newcastle, where he and his wife were members of the Presbyterian Church. Robert received a fair education and good training in the Scriptures. At the age of sixteen he was converted and united with the church of his parents. He was careful in the choice of companions; took time for prayer, reading the Bible and good books. In 1801, while yet working with his father, he felt drawn towards the ministry and began studying Latin, Greek, and Hebrew. In 1802 he suffered the loss of his devoted mother. Not seeing his way open into the ministry of the Presbyterian Church, he applied to the Hoxton Congregational Institute, and was admitted in January, 1803. In May, 1804, he offered himself to the London Missionary Society for foreign work. He was accepted, directed to the Gosport Missionary Academy, and welcomed by the venerable Dr. Bogne. In due time he was considered available for work, and wrote: "I hope the Lord will open a door of useful missionary labor in some part of the world, and give me souls for my hire." It was settled that he should

#### PROCEED TO CHINA,

or some adjacent island, where he might learn the language and become able to translate the Scriptures.

In 1805 he went to London and spent two years in the study of medicine and the Chinese language.

A manuscript had been discovered in the British Museum, containing the greater part of the New Testament translated into Chinese. Mr. Morrison began the copying of this manuscript. During the summer he visited his family and friends.

Much delay was caused by the difficulty of securing a passage for a missionary to China. It was finally arranged that he should sail to New York and thence to Canton.

January 2nd, 1807, he wrote: "‘Except thy presence go with me, carry me not up hence.’ I hope to lean always and only on the arm of God."

With some other missionaries he was ordained, January 8th, in a deeply impressive service. He wrote his father, brothers and sisters: "Tomorrow I hope to embark for New York. I am in good health and not depressed. I sorrow to leave you all; but I do hope and pray that we shall, in a little time, be brought to glory everlasting. I am instructed to act very much as circumstances may arise, and to provide for myself, either in whole or in part, if I possibly can. My object was at first, and I trust still is, the glory of God in the salvation of poor sinners. O for faith in God!"

With missionaries for other parts he went aboard, January 31st, and

#### SAILED FOR NEW YORK,

arriving April 20th. From the Secretary of State, Mr. Morrison obtained a letter to the American Consul at Canton. He was taken suddenly ill and was kindly cared for. By the bed where he slept stood a crib, with a little child. When she awoke in the morning and saw a stranger, where she expected to see her parents, she was alarmed, and asked: "Man, do you pray?" "O yes, my dear, every day—God is my best friend." She was comforted and dropped off to sleep. As he was about to sail, a gentleman said: "So, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "No; but I expect God will." He bade farewell to his new friends about the middle of May and sailed for the "Flowery Kingdom,"

#### ARRIVING AT CANTON

September 8th, 1807. He presented his letters, but found great difficulties in his way. The Chinese were prohibited, under penalty of death, teaching their language; but Sir George Staunton, President of the East India Select Committee, very kindly secured him rooms in



the English Factory, and a teacher. So he wrote: "By the Lord's good hand I am preserved in health; am giving close application to the Chinese language, with some opportunities of saying a few words about Jesus in private conversation. He invited a few English and American gentlemen to his rooms for worship, but did not find them eager to come.

He rented an old French factory, with more conveniences. Mr. Roberts, Chief of the English Factory, Dr. Pearson, Sir George Staunton, and others continued to befriend him. So difficult, however, did he find his position, that his anxieties and close study affected his health. For rest and change he spent a few months in Macao and returned much improved. But all Englishmen were required to leave Canton, and he found a home with Dr. Morton, at Macao. Opposition to his residing there soon became intense, and he was preparing to leave; but on the 20th of February, 1809, the day of his marriage to Miss Morton, he received a request from the East India Company, to become their official translator, on a salary of £500.

This relieved him from the necessity of removing, and secured him choice of residence at Macao or Canton. He made good progress in the language, compiled a Chinese vocabulary, was at work on an Anglo-Chinese grammar and

dictionary, and preparing for the translation of the New Testament. Interruptions were frequent. His teacher and helpers were unreliable; the roof of his house fell in; the rent was raised, and he had to leave.

He could neither teach nor preach publicly; but to his teachers and servants he endeavored to make known the way of salvation. In the end of 1810 he wrote of his wife's illness, their occupations and privations. "I was in Canton until March carrying on a discussion with the Chinese Government respecting the alleged murder of a Chinaman. Everybody was astonished that in two years I was able to write the language and converse with the Mandarin. To three of the Company's servants I have been Chinese tutor, and to others; have had frequent conferences with the Mandarins, and much translating for the Company. My tutor allowed me to be charged £25 too much for the printing of 1,000 copies of the Acts of the Apostles. A want of truth is a prevailing feature of Chinese character."

Mr. Morrison had also published 1,000 copies of a tract on "Redemption," the Gospel of St. Luke and a Catechism. Then an edict was issued, prohibiting the teaching of Christianity. When the Chinese grammar was ready, it was sent to India to be printed. After three years'

delay it was printed by the East India Company, at the Serampore press, in 1815.

Sir George Staunton was withdrawn and Mr. Morrison's official duties becoming more onerous his salary was doubled. His Anglo-Chinese Dictionary involved much labor and very extensive acquaintance with classical literature.

The London Missionary Society became greatly interested in his translations, voted £500 towards printing the Bible, and appointed Mr. Milne as a fellow-laborer. But almost immediately Mr. Morrison had to write: "By an edict it is made a capital crime to print Christian books in Chinese. I must go forward, however, trusting in God." He had printed St. Luke and most of the Epistles. His tract on the "Way of Salvation" had been the means of reforming a notoriously wicked police orderly. Some of the boys attending the services in his rooms and some of his helpers were manifesting increasing interest. One brought his idols and desired baptism.

The Roman Catholic Bishop uttered an anathema against any one having intercourse with Mr. Morrison or reading his books. He received word of the death of his father and two brothers. Joyful relief came in the arrival of Mr. Milne and his wife, July 4th, 1813. "A more welcome or admirable fellow-laborer never entered the mission field." When asked by the

Committee, at Aberdeen, if he would be willing to go out as servant to a missionary, he replied: "Yes, most certainly. I am willing to be anything, so that I am in the work. To be a hewer of wood or drawer of water is too great an honor for me when the Lord's house is building." Mr. Morrison sought permission for Mr. Milne to live with him; but opposition developed and he was obliged to leave, in eighteen days, for Canton. The death of Mr. Roberts, Chief of the English Factory, was a sad blow to Mr. Morrison. The Chinese Government denounced all who had aided in the translations; but the New Testament and thousands of tracts were finding their way among the people. Mr. Milne was to circulate them throughout the Malay Archipelago. He soon required another edition of the New Testament.

Malacca was fixed upon as his centre, affording easy access to the islands inhabited by Chinese. The authorities were friendly and the place suitable for school, native agents, books, etc.

Mr. Morrison prepared an outline of Old Testament history and some hymns. He continued his labors on the

#### ANGLO-CHINESE DICTIONARY,

and was both relieved and encouraged by the Company undertaking to print it.

The book of Genesis was printed in 1815. After seven years of patient waiting, the missionary's heart was cheered by the conversion of one of his early teachers—Tsac-ako. "May he be the first-fruits of a great harvest, one of millions who shall come and be saved." He proved faithful until his death, in 1819.

In 1815 the East India Company became alarmed on account of Mr. Morrison continuing his translations in the face of prohibitory edicts, and gave him notice of discontinuance in their service.

This led to extensive correspondence, and an embassy from England, with Lord Amherst, as Ambassador Extraordinary. Mr. Morrison's services were required at Peking, as Secretary and Translator to the Embassy. During his absence Mrs. Morrison made a visit to England. On August 13th, 1816, Lord Amherst, Sir George Staunton, the attendant officials, and Mr. Morrison were tendered a grand banquet in Tientsin, by the Imperial Commissioners, in the name of the Emperor. On the 20th they arrived at Tung-Chow and spent eight days on questions of ceremony. They reached Peking on the 29th, just at the hour appointed for presentation to the Emperor. But having travelled all night, the Embassy requested a postponement until the next day. The messengers reported Lord Am-

herst "so ill that he could not stir a step." The Emperor sent a physician, who found him quite well, only weary. When the Emperor heard this, he thought he had been imposed on. A special meeting of his Cabinet was called; no one dared explain the mistake, and an order was issued for the immediate departure of the ambassador. The order was obeyed and the journey of 50,000 miles, there and back, was fruitless.

When the Emperor learned the facts he dismissed those who had allowed him to be deceived; but Mr. Morrison had gained useful knowledge of the languages and customs of the "Celestials."

In Canton the spirit of intolerance was rampant. The type cutters, cutting blocks for the dictionary, were arrested, and the blocks for the New Testament destroyed. In the midst of these discouragements word reached Mr. Morrison that the Bible Society had made a grant of £1,000 to have blocks cut for the New Testament and the Psalms. A similar sum had been left by a merchant who died in China.

Mr. Milne had collected books and paper, engaged a teacher and workmen, and sailed for Malacca. Land was to be purchased, buildings erected and a school opened, preparatory to a college for the training of native missionaries. A printing press was to be set up, translations

printed, Chinese and English periodicals issued, and a place of worship built.

He secured a small building for the school and



BIBLE COLPORTEUR, CHINA.

had fourteen scholars the first year. The next year he obtained a site, press and types, and ran off several small books. Mr. Morrison's work



in Canton was persistently retarded by prohibitions, arrests, and seizures. But engaging Portuguese workmen, he published "Morning and Evening Prayer," translations from Chinese classics, and a Chinese primer.

Word was received of a young Chinaman from Macao, then in New York, who had been converted through reading the New Testament.

Mr. Morrison also received letters from many persons in Europe and America, manifesting deep interest in his work. By the University of Glasgow the degree of Doctor of Divinity was conferred on him. Ten years of intense labor, amid unceasing discouragements, brought appreciative recognition from sympathizing friends.

In Malacca the corner-stone of

#### THE ANGLO-CHINESE COLLEGE

was laid by Col. Farquhar in the presence of the Governor, the Judge, and other eminent persons.

Dr. Morrison contributed £1,000, and promised £100 a year for five years. One gentleman gave 4,000 Spanish dollars; another a hundred guineas; the London Missionary Society, £500; and European residents in Canton, £500. As many as sixty pupils were attending, after a time, many of them becoming true Christians.

By November, 1819,

THE WHOLE BIBLE

had been translated—"a foundation for other and more perfect translations in after years. I have studied fidelity, perspicuity and simplicity, preferring common words to rare and classical ones, and avoiding technical terms used in pagan philosophy and religion. To have Moses, David, the Prophets, Jesus Christ, and the Apostles declaring in their own words to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era. Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified."

No wonder that congratulations poured in upon the successful translator and his faithful assistant. The University of Glasgow conferred the degree of Doctor of Divinity upon Mr. Milne. The London Missionary Society and the British and Foreign Bible Society sent grateful acknowledgments, the latter adding £1,000. The American Bible Society and the American Board of Foreign Missions sent congratulations.

A DISPENSARY

was opened by Dr. Morrison to meet the necessities of the poor, the lame, the blind, the leprous. He purchased a Chinese medical library of eight

hundred volumes, a supply of medicines, and engaged a physician and apothecary. He also devoted one or two hours daily to the thousands of poor and afflicted applicants.

On the 23rd of August, 1820, Mrs. Morrison and her two children returned, much improved in health. Only for a few weeks, however, could the husband and father enjoy the happiness of home and family. Official duties called him to Canton until the following spring. When he returned his expectations were cut short by Mrs. Morrison's sudden illness on the 8th of June, and her death on the 10th.

The Committee of the English Factory purchased a piece of ground for about £1,000, as a cemetery, and there the remains of Mrs. Morrison were reverently interred.

No wonder that by this sudden bereavement Dr. Morrison was almost paralyzed. But though health and spirits drooped, he courageously resumed his official duties and missionary labors.

His skill, tact, and accurate knowledge of the Chinese language and people, made his services invaluable to the Company and to British interests. As diplomatist or interpreter he was, on important occasions, the essential medium of communication. His Christian candor stood often in bold contrast to Chinese cunning and duplicity.

Dr. Milne, amid incessant labors of school and missions, was called to drink deeply of the cup of affliction, losing in quick succession, two children, and, in 1819, his beloved wife. "They that sow in tears shall reap in joy." He baptized his native tutor, Leang Afa, the first ordained Chinese evangelist. In editing, translating, teaching, negotiating, and evangelistic work, Dr. Milne's strength was overtaxed and threatened collapse.

He sought rest in a voyage; but returned exhausted, and died at his post June 22nd, 1822. The sudden vacancy demanded Dr. Morrison's presence in Malacca, and threw upon his shoulders a weighty load of responsibility.

Tribulation, in another form, followed quickly. A great fire in Canton burned every building over a mile and a half. The loss to the Company was estimated at £1,000,000; Chinese losses at millions more. Dr. Morrison's personal loss was heavy, including a hundred pounds' worth of paper.

In January, 1823, he visited Singapore, an English settlement in the Malayan Archipelago. He was welcomed by the governor and assisted in founding an educational institution.

At Malacca "the college and native students gave me great satisfaction. They sang the one hundredth Psalm to Luther's tune. For the

good use made of my books and funds, without Mandarin interference, how thankful should I be! Dr. Milne's work has been taken up by Rev. David Collie."

THE PUBLICATION OF THE ANGLO-CHINESE  
DICTIONARY

was the great event of 1823. Upon this work Dr. Morrison had been engaged sixteen years, and had gathered about ten thousand Chinese volumes. It was issued by the Company in six large volumes, at a cost of £12,000. Not only was it a Dictionary, but an Encyclopedia as well, with biographies, histories, customs, ceremonies and all Chinese affairs. It contained about forty thousand words.

Dr. Morrison was preparing for a

VISIT TO ENGLAND,

and sailed in December, taking with him his Chinese servant and Chinese library. He left his mission work in charge of Leang Afa, whom he ordained.

In England he was received with many demonstrations of grateful appreciation. He had the honor of being presented to the King, and of laying before his Majesty his translation of the Scriptures. By the Select Committee he was introduced to the Court of Directors. The

Court allowed him half pay while on furlough and gave a public dinner in his honor.

Foregoing many invitations in London, he hastened to his own county, and received an enthusiastic reception at Newcastle. Invitations poured in upon him, beyond his power of acceptance.

He attended the principal May meetings in London, and was "honored with many honors." Through England, Scotland, Ireland, and France he strove to deepen Christian interest in foreign evangelization. In Scotland he visited the orphan children of his departed friend and fellow-laborer, Dr. Milne. Lord Kingsborough made him a gift of £1,500 and three hundred volumes for the Anglo-Chinese College.

The Bible Society voted an additional £1,000, and other sums were given to aid his work. He had intended his Chinese library for one of the great institutions, in the hope of a professorship of Eastern languages being established, and finally presented it to University College, London, to be free of charge to all students. It had cost him over £2,000.

At the solicitation of missionary societies he projected

#### A LANGUAGE INSTITUTION

to afford intending missionaries preparation for

work in foreign fields. The institution was launched, and he opened the Chinese department with a three months' course of lectures.

He was induced to remain another year, and gave instruction to many young men and women.

Much of his time was taken up filling public engagements, writing and publishing. His furlough affording him little rest, he accepted invitations from Sir George Staunton, Leigh Park, Hampshire, and a few other gentlemen, for a brief respite. He was made a Director of the London Missionary Society, and elected a Fellow of the Royal Society. Sir Walter Scott, Dr. Adam Clarke and other men of letters showed their appreciation of his work.

He had married Miss Eliza Armstrong, of Liverpool, and early in 1826, prepared to leave for China. He had hoped to take his boys with him and train them for his work, but the Company would not consent. With his wife he set sail on the 1st of May, and after a voyage of nearly five months,

#### LANDED AT SINGAPORE.

The condition of things there, and the shameful misuse of funds by his agents, were very disappointing. Having enlisted Rev. Robert Burn and other helpers, he proceeded to Macao.



There he found his house dilapidated, and his books destroyed by white ants. Having settled his family, he hastened to Canton. He was much pleased to find Leang Afa faithfully fulfilling his duties. He had written and printed notes on Hebrews, and an essay in favor of the Christian religion. From the gentlemen at the factory Dr. Morrison received a hearty welcome and a contribution of £500 towards the college at Malacca.

He engaged the Rev. W. H. Medhurst for a tour through the Indian Archipelago to distribute the Scriptures and other books. To meet the demand the press at Malacca was kept running.

During his six months in Canton Dr. Morrison began a Chinese commentary and conducted both private and public worship. A second time by fire he lost valuable books and manuscripts.

In March he was with his family in Macao. He had the pleasure of greeting two missionaries from America, Revs. D. Abeel and E. C. Bridgman.

The success of the college at Malacca and the efficiency of the press in reaching the natives were very encouraging.

Supplies of printed matter were sent to Corea, Cochin China, Siam, and into the interior by merchants and travellers.

The Japanese showed their appreciation of his great Dictionary by translating it into their

language. The missionary's efforts were often in aid or defence of persons unjustly accused or condemned.

After the death of his steadfast friend, Sir W. Fraser, some officers of the Company so greatly embarrassed Dr. Morrison that he determined on resigning; but a sudden change in the executive relieved him. In the beginning of 1830 he baptized another Chinaman, who from leading an idle life became a zealous assistant of Afa in circulating books.

The American missionaries found the translations and books wonderfully helpful; while their labors gave cheering assurance that the work would be vigorously and permanently sustained.

Dr. Morrison's eldest son, John Robert, was sent out as translator to China merchants. Eventually, he succeeded his father in the Company's service.

Some base attempts to undermine Dr. Morrison in the confidence of the Company were repelled by Mr. J. F. Davis, who said: "I agree with Sir George Staunton in considering him as, confessedly, the first Chinese scholar in Europe."

In 1831 Leang Afa baptized several converts. The annual grant to the college at Macao having been withdrawn by the English Governor, the Select Committee promptly replaced it, say-

ing: "We believe it to be eminently calculated to diffuse the light of knowledge through the most remote possessions of Great Britain, and to assist in removing those prejudices which have so long fettered the public mind in this country."

Another missionary, the Rev. E. Stevens, arrived from America by the *Morrison*. "Domestic Instruction" and "Scripture Lessons" were the next issues from the press.

The conversion and baptism of the Mandarin teacher at the college encouraged the missionaries.

In 1832 Dr. Morrison wrote: "There is now in Canton a state of society totally different from 1807. Chinese scholars, missionary students, English presses, Chinese Scriptures, the public worship of God, have all grown up since then."

The charter of the East India Company was soon to expire and Dr. Morrison's position likely to be affected. For twenty years, under its protection, and largely by its assistance, he had been able to pursue his work.

The Select Committee had suggested a pension; but no answer was received. He must, therefore, depend on the Missionary Society or seek some other source of income.

Mrs. Morrison's state of health demanded a voyage home. The Roman Catholics were

awakening opposition to the translations. The Select Committee requested that they be suspended. Dr. Morrison was perplexed, but went on with the circulation of publications already issued. His health became seriously affected, but he hoped that after the departure of his family, with rest, he would be better. They sailed December 10th, 1833. He returned to Canton. The East India Company's administration was transferred to the Government. Difficulties arose between the Chinese and English governments. Lord Napier was appointed Ambassador to China. Members of the East India Council advised that Dr. Morrison be retained as translator; but the known hostility to missionaries made this unlikely. Lord Napier arrived at Macao July 14th and made Dr. Morrison an immediate offer of becoming his secretary and interpreter, with a salary of £1,300. "Pray for me, that I may be faithful to my blessed Saviour in the new place I have to occupy."

On the 25th he accompanied Lord Napier to Canton. Quitting the frigate, he was all night in an open boat and was utterly spent. On the 25th, in the hot sun, he was overcome and confined to his couch.

The next day he attended the Council. On Sunday he conducted a Chinese service. His

official duties the following day were very burdensome. He spent a wretched night. Wednesday a surgeon was sent for. A raging fever had set in. Friday, other doctors were called; but in vain. At ten o'clock that evening he closed his eyes in the sleep of death.

He was buried by the side of his first wife, at Macao. Upon his tomb is a lengthy inscription, indicating his manifold services, and ending: "Blessed are the dead who die in the Lord."

The sad news of Dr. Morrison's death was learned with deep sorrow throughout the Christian world. Religious societies of all lands expressed their sense of great loss in his death, and their appreciation of his character and labors. Commemorative services were held. Personal friends in China raised a fund of £2,000 and established a "Morrison Educational Society."

Many other testimonies were borne to the strong hold he had gained on the hearts of men, and the grief felt in the sudden death of so devoted a servant of the Lord Jesus as Robert Morrison.

In view of his great works—the Anglo-Chinese Dictionary, and especially his Chinese Bible—we may say for him what he would not have said for himself: "*Exegi monumentum aere perennius*"—"I have completed a memorial more lasting than brass."





JOHN WILLIAMS.



## VII.

# JOHN WILLIAMS.

“THE MARTYR OF ERROMANGA.”

*South Pacific Islands.*

1796-1839.

### INTRODUCTORY.

TO Captain Cook we are indebted for opening to the world the beauty and wealth of the Southern hemisphere.

He had a share in the capture of Quebec, in 1759, and in the re-capture of Newfoundland, in 1762. In 1769, as lieutenant on the *Endeavor*, he sailed into the South Pacific on a voyage of scientific investigation. He reached Tahiti, sailed round New Zealand, landed in Australia, and took possession in the name of Great Britain.

In 1772, as Captain of the *Resolution*, he was commissioned for other explorations, and spent two years among the coral reefs and gorgeously clad islands of Polynesia—until then a “*terra incognita*” to Europe.

His reports stirred the pulse and whetted the appetite of the British people for further discovery. He was given command of the *Discov-*

*erer*, in 1778, with instructions to penetrate Northern latitudes. At Behring's Straits his course was blocked with ice, and he returned by the Sandwich Islands. At Hawaii the intrepid explorer was clubbed to death, February 14th, 1779. His marvellous discoveries revealed not only possibilities for trade, but vast fields for evangelistic enterprise, and fanned the flame which Wesley, Coke, Carey and others were kindling.

#### EARLY BEGINNINGS.

On a Sunday evening, in 1814, a young man of eighteen was standing by a lamp-post in City Road, London, awaiting some young friends who were to go with him to the Highbury Gardens. As he stood there the wife of his employer was passing and kindly asked if he would accompany her to the Tabernacle. He consented and went. Thus was John Williams reminded of his mother, who, in earlier years, had taken him faithfully to the house of God. Away from home, and among new associates, more worldly than wise, he was tempted to leave the highway of duty, and, like Bunyan's Pilgrim, step over the stile into softer paths. In his own words: "My course, though not outwardly immoral, was very wicked. I was regardless of the holy Sabbath, a lover of pleasure more than a lover of God."

That night, listening to an earnest appeal

from, "What shall a man give in exchange for his soul?" he heard the call of God and turned his feet into the way of life. He entered the Sabbath School and the Church. In 1815, at a missionary meeting in the Tabernacle, young Williams heard of the conversion of Pomare, King of Tahiti, and an urgent call for missionaries. He was almost ready to say: "Here am I; send me."

As an apprentice in an iron-monger's shop, he was learning habits of business, and, in the workshops, giving such practical proofs of his mechanical genius as made his presence a necessity; but when he told his master of his call to different work, he generously consented to release him.

In July, 1816, he offered himself to the London Missionary Society for the foreign field, and was accepted. A few months were spent in earnest preparation, and on the 3rd of September, with eight others, he was solemnly set apart for missionary work. He was proposed for South Africa with Robert Moffatt; but finally his destination was fixed for the Southern Pacific. On the 25th of October, he was married to Mary Chauner, a member of the Tabernacle Church, glowing with missionary fervor, and even praying "that she might be sent to the heathen to tell them of the love of Christ."

On the 17th of November, 1816, they

EMBARKED FOR SYDNEY,

on the *Harriet*. At Rio de Janeiro they were joined by Mr. and Mrs. Threlkeld.

For nearly six months the ship was their home, and John Williams made it a special study. At Sydney they re-shipped, sighted Tahiti, November 16th, and landed the next day on Eimeo. The rich and varied foliage of the islands, the dangerous coral reefs, the lofty volcanic cliffs, and especially the new races of men, excited their admiration and inflamed their zeal.

Williams soon found that one of their first requisites would be a vessel, and he undertook the completion of one that had been begun some years before. King Pomare named her *The Harweis*. She plied between the islands and New South Wales, opening a market for native productions, as well as directly assisting in the work of the missionaries. Thus speedily was Williams' skilful handicraft and his minute study of the *Harriet* turned to good account. Not only was he instructing the natives in useful arts, but by familiar contact he was learning their ways and their speech, so that within a year he was able to preach to them. A request was brought by some

## CHIEFS OF THE SOCIETY ISLANDS

for teachers. They had assisted Pomare, of Tahiti, in his wars and gone home with a favorable impression of the new religion.

A vessel with some missionaries aboard had drifted to their islands, and a few lessons from these visitors had begotten a desire for more. King Tamatoa favored the application and accompanied his chiefs on their mission. The proposal was readily accepted. Messrs. Ellis and Orsmond were sent to Huahine, the most easterly of the group, where they set up their press and began printing books. The island soon became an important station. Messrs. Williams and Threlkeld

## ACCOMPANIED THE KING TO RAIATEA,

the principal island of the group. They found the people prepared for their coming. The king himself had been their fore-runner. From the Christian king, Pomare, he had received such impressions of the new religion as made him an anxious inquirer.

The people brought presents of pigs, yams, cocoanuts and bananas. Raiatea, the residence of the king, and the chief seat of idolatry, with its towering mountains and fertile plains, was transformed into a mighty centre of Christianity.

Williams' heart overflowed with love, and he

was not long in winning disciples for Jesus. He found families and communities living apart in jealous isolation, with little communication, except by dangerous mountain passes, and sought to draw them into closer and more friendly association. He built a house, finished and furnished it with taste and skill—the workmanship of his own hands.

The king and others followed his example, and with such alacrity that in one year a thousand natives were living in houses along the shore. In morals they had been most debased. Lying, theft, polygamy, infanticide were their constant practices. Hatred, revenge, thirst for war seemed common to the tribes. The adventurous herald of the Cross taught them to abandon these vices, to give up their idols, and to worship the true God.

He showed them how to build boats, and almost without nails, which were very scarce. Many were learning to read, and several hundred copies of the gospels were distributed. A Missionary Society was formed. The king and queen set the example of preparing, with their own hands, arrowroot and other products as contributions. £500 were raised the first year, as they said, “To cause the word of God to grow.”

Williams was ambitious to teach them habits

of industry, and enlisted their aid in building a place of worship. It was 190 by 44 feet, and was opened in May, 1820, with a congregation of 2,400. A new code of laws was enacted and the king's brother made a judge to see to their due observance. The cultivation of the sugar cane was taught and a mill erected. Though the kindness, skill and devotion of the energetic missionary had won the admiration and confidence of the people generally, certain "sons of Belial" were plotting his destruction. By the men rowing him to his Sunday service he was to be drowned; but the boat had been painted, was not dry and he did not go. Failing in this they attempted to stab him, but did not succeed. The ringleaders were condemned to die, but at Williams' intercession they were spared.

In May, 1820, seventy persons were baptized and united in a church.

The next year 300 children marched in procession, passed an examination, and enjoyed a feast, saying: "Had it not been for the Gospel we would have been destroyed." An aged chief lamented the destruction of his children and exclaimed: "Oh that I had known the Gospel was coming—that these blessings were in store for us!"

The missionary contributions at the anniversary, in May, amounted to £1,800. About 500



more were baptized. Mr. Williams was informed of the death of his mother and wrote a sympathetic letter to his father, which led to his conversion.

Owing to his wife's illness and his own, they took a trip to Sydney. He engaged a ship for trade with the islands, and returned bringing a general cargo and a contribution of domestic animals from the Governor of New South Wales, reaching Raiatea on the 6th of June. A deputation from England visited the missions and returned highly pleased.

Though the health of both Mr. and Mrs. Williams was still poor, he wrote : " I cannot contain myself within the narrow limits of a single reef." With six native teachers he visited those he had left at Aitutaki, and was delighted with the changes—idolatry and cannibalism abandoned, chapel and houses built and whitewashed with lime made from coral rock. They then sailed

#### IN QUEST OF RARATONGA,

visiting several islands and leaving some teachers. Many days were spent in the tedious search. On arriving they were well received by the king, and promised protection ; but were so treated on the first night that Williams declined leaving any teachers. One of them, however, Papeiha, volunteered to remain, and did so.

Some preparation had been made by a heathen woman bringing reports of the Gospel from Tahiti. The king, Makea, was so influenced by these tidings that he named one of his boys Jehovah and another Jesus Christ.

After five weeks Mr. Williams was home again in Raiatea, but soon out on another cruise among his missions. In Rurutu he administered the Lord's Supper to sixteen persons. On New Year's Day he held a meeting for rededication. A vessel with ardent spirits visited the island but found no purchasers. On account of the death of his wife, Mr. Threlkeld was obliged to return to England with his small children. Nine hundred had been baptized in Raiatea. The settlement was changed to a better location. In April, 1827, the adventurous Evangelist made a

#### SECOND VISIT TO RARATONGA,

taking his wife and also Mr. and Mrs. Pitman, who had been sent out to labor there.

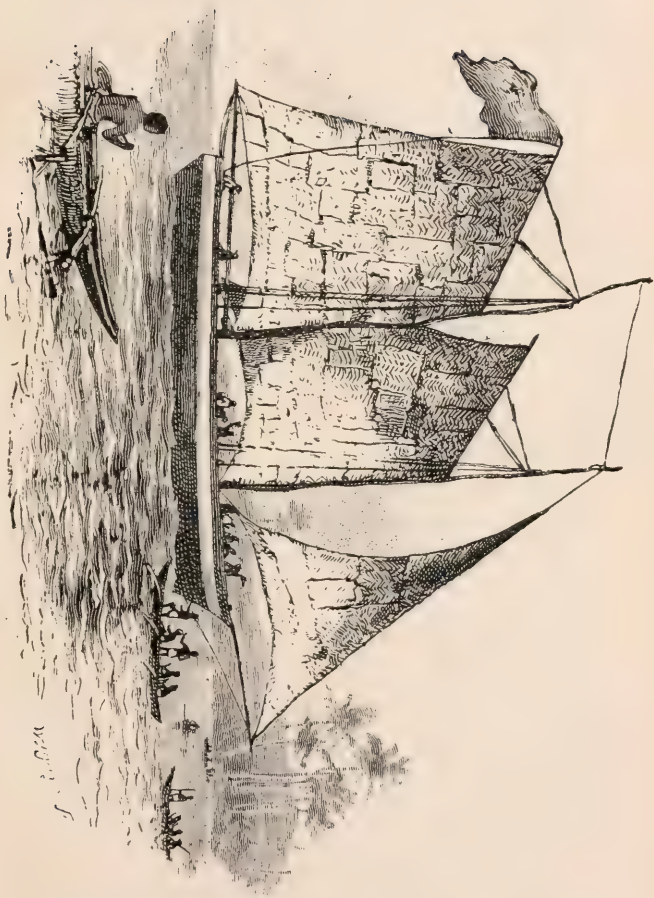
Though a very beautiful island, it is not fertile; and for months the missionaries had nothing to eat but a scanty supply of herbs. They found the people practising many cruel and barbarous customs, which they endeavored to abolish. A long procession laid their idols at the feet of the missionaries. The next Sabbath a congregation of 4,000 assembled.

The chapel was much too small and they determined to build a larger one, and did so—a veritable Polynesian cathedral, though its pillars were trunks of trees, and its sides of wattles. It accommodated 3,000, and was built in seven weeks.

The tireless herald of the Cross felt impelled to visit

#### THE SAMOAN GROUP.

Mrs. Williams dreaded his exposure and long absence on a voyage of thousands of miles, but courageously bade him go. For this purpose he built a ship of some seventy tons burden, which he named the *Messenger of Peace*. Having few tools suitable for ship-building, and especially no means of working iron, his task was a difficult one. For the making of a bellows, three out of four goats on the island were killed and their skins prepared. When made, the bellows were destroyed by rats; but other means were devised and the vessel built. It was an amazement and an education to the natives. On the trial trip the King of Raratonga was a passenger. They sailed to Aitutaki, 170 miles, and returned with a cargo of cocoanuts, pigs and *cats*—so much needed. In February, 1828, Mr. and Mrs. Buzzacott arrived with a valuable supply of iron. The sad news came of the



THE "MESSENGER OF PEACE."

death of the teacher at Raiatea and the loss of two mission boats with seventy-six persons at Rurutu. Leaving Mr. Buzzacott with Mr. Pitman, Mr. Williams made a trip to Tahiti and thence to Raiatea, arriving April 26th, 1828. He then placed the *Messenger of Peace* at the disposal of Messrs. Pritchard and Simpson for a visit to the Marquesan Islands.

During their absence Mr. Williams was kept busy at Raiatea. Many came from the other islands—as many as ten boats in the harbor together. The next year he again visited Rurutu, where he met the chief of Tubai, who had been waiting there two years to secure a teacher. Returning to Raiatea, Mr. Williams had the pleasure of seeing two American ships and *H.M.S. Seringapatam*, whose officers evinced great interest in the missions. In Raratonga a storm demolished many houses and partially unroofed the chapel. The resolute builder summoned all hands to repair damages. He had his reward in seeing idolatry renounced throughout the island, and some seven thousand persons in one year accepting Christianity. But his heart was set on wider conquests. The long-delayed project of entering

#### THE SAMOAN ISLANDS

was again to the front. Their cry, “Come over and help us!” had been ringing in his ears.

The blessing of God had so signally attended the work in Raratonga that it could be safely entrusted to his fellow-laborers. The *Messenger of Peace* had just returned after a cruise of twelve months, and the set time seemed to have come.

On the 24th of May, 1830, he sailed on his new expedition to visit the largest and most populous group of the Pacific. He touched at Magaia, where his teachers had been so shamefully treated, and was greeted by some five hundred converts. There was still much violent opposition, which Mr. Williams' example of kindness and good-will did much to allay. He hoped to have taken one of the teachers, but he could not be spared. At Atiu he found the teachers making good headway. In Aitutaki each family had given a pig to help the Missionary Society, realizing a total of £103. A chief came aboard at Savage Island, but as both he and his companions seemed utterly untamable, no teacher was left with them.

They made a quick run of 350 miles to Tonga, where they found the Wesleyan missionaries having great success, and were induced to remain a fortnight. There Mr. Williams had the good fortune to meet Fauca, a Christian chief from Samoa, and took him aboard. After seven days sailing through violent storms, they sighted

the peaks of Savaii, the largest of the Samoan or Navigator's group. Preparation for their coming had been made through a dying chief prophesying of a great White Chief, by whom their religion would be overthrown.

Another sign was the death of Tamafainga, the supposed possessor of all power and the impersonation of the evil spirit. When Fauca heard, while yet aboard ship, of the death of this monster, he shouted, "The devil is dead! Our work is done!" He had been murdered, and when the *Messenger of Peace* arrived the king, Malietoa, was making war upon the murderers. He was called home to receive the missionaries, who were introduced by Fauca. Williams had a narrow escape from death while the king was examining a gun. Great kindness was shown and protection promised to the teachers. The soil of Samoa is very fertile, and since the entrance of the missionaries large crops of maize, cotton, nutmegs, coffee, sugar cane, arrow-root, tapioca, barley and rice have been raised.

They have canoes of ingenious workmanship, and spacious houses, thatched with sugar cane.

Before leaving Samoa, Mr. Williams received a visit from Matatau, chief of Manono, requesting a teacher for his island. He took him home on the *Messenger of Peace*, accompanied by



Malietoa. Of this visit Mr. Williams said: "You know not what you can effect until you *try*, and if you make your trials trusting in God mountains of difficulty will vanish." They endeavored to steer for Savage Islands, but contrary winds prevented, and they made for Raratonga.

The wonderful "White Man" and his *Messenger of Peace*, called by the natives "The Ship of God," were becoming known throughout the Polynesian world, and their coming hailed with delight by tens of thousands. Verses were written in their honor, such as:

"Let us talk of Viriamu,—

Let cocoanuts grow for him in peace for months,  
When strong the East wind blows, our hearts forget him  
not;

Let us greatly love the Christian land of the great White  
Chief."

His own testimony was: "Christianity has triumphed, not by human authority, but by its own moral power, by the light which it spread abroad, and by the benevolent spirit which it disseminated; for kindness is the key to the human heart."

Mrs. Williams' illness seemed to render necessary a visit to England; but she improved, and he endeavored to complete his Raratonga New Testament. War was threatening for the pos-

session of Raiatea. The old king Tamatoa was dying, and said to the missionary: "Nothing has ever separated us; now death is doing what nothing else has done. But who shall separate us from the love of Christ?" Through Mr. Williams' efforts the war was averted.

On the 21st of September, 1831, he

#### LEFT RAIATEA FOR RARATONGA.

With Mr. Buzzacott he visited several islands of the Hervey group, and was well received. Again he was rescued from a watery grave. Raratonga was visited with another great storm, levelling nearly one thousand houses. The *Messenger of Peace* was borne on the crest of the waves several miles inland, and it was some months before she could be brought back. Mrs. Williams had a narrow escape, and lost her infant in the wreck. When the vessel was repaired it was sent in quest of provisions, and returned with supplies of food, also some horses and horned cattle, purchased from an American captain. In October, 1832, the sea-faring evangelist

#### SAILED AGAIN FOR SAMOA,

and took with him Makea, King of Raratonga. In five days they made a run of eight hundred miles to Manua, the most westerly island. They were yet two hundred miles distant from the

teachers, but several visitors came aboard, saying: "We are sons of the Word;" and others, who had drifted from their Christian home—Raivavae—and built a chapel.

The chiefs and others were anxious for teachers. In Upolu,

#### KING MALIETOA'S SETTLEMENT,

a congregation of seven hundred assembled—"the wildest company he had ever seen, and the women more savage than the men." The king said: "For my part, my whole soul shall be given to the word of Jehovah, and I will use my utmost endeavor that it may encircle the land." In the evening about one thousand came to the service.

Mr. Williams helped the teachers to build a vessel. At Amoa two young chiefs had built a chapel, and their people were at least nominally Christian. One woman had visited the teachers, taken home the good news, and persuaded about one hundred others to give up their idols. Seventy of them came to make a presentation to the "White Chief."

Leaving Samoa Mr. Williams took Malietoa to visit Chief Manono and brought about a reconciliation. One island had a record of 197 wars—a sample of South Sea vengeance. They touched at other islands and found the leaven spreading.

The leakage of the vessel caused much labor and alarm. At Vauvau they found Wesleyan missionaries, and went ashore with King Makea, "who is always ready to land where a missionary resides." On Sabbath two or three thousand assembled; 200 were meeting in class and 800 candidates for baptism—after only four months' labor. Two years before, the king had threatened with death any of his people who should become Christians. They were six days reaching Tonga—the vessel still leaking.

In 1796 a party of ten missionaries had landed at Tonga; three were murdered and the others rescued by a passing ship.

The King of Tonga sent Makea an invitation to visit him, and made him a great feast. On Sunday about 600 assembled. The leaking of the vessel was found to be due to an auger hole, left open. Strangely enough the carpenter left it still open, and on putting to sea they suffered the loss of their provisions and were delayed two weeks. Mr. Williams witnessed the curious rites of a wedding ceremony; visited the sacred burying-place of the chiefs—carefully kept and shaded by gigantic trees—also the home of the Chief, whose six wives were painting a piece of native cloth, fifteen or twenty yards long by ten wide. The missionaries had a printing press, and during the year had run off nearly 30,000 small

books. In January Raratonga was reached, after fifteen weeks' absence.

Mr. Williams had spent eighteen years on these missions. His fellow-missionaries and native teachers were successfully working in many islands; so that "there is not an island of importance within 2,000 miles of Tahiti to which the glad tidings of salvation have not been conveyed." He prepared for

#### A VISIT TO ENGLAND,

and sailed with his family, October 14th, 1833, arriving in June, 1834. He was greeted by enthusiastic audiences. The recital of his wonderful experiences and the triumphs of the Gospel awakened deep interest in missions. He published "Missionary Enterprises in the South Seas," and 38,000 copies were sold. Contributions to the amount of £4,000 were received, of which £2,600 were spent in the purchase and equipment of the *Camden*, the balance towards a Polynesian college.

On the 4th of April, 1838, a farewell meeting was held in the Tabernacle, and addresses of deep interest delivered, especially by the veteran missionary himself. On the 11th, several hundreds saw the missionary company—Mr. and Mrs. Williams, their eldest son and his wife, with sixteen new missionaries and their wives—

aboard the *Camden*, and commended them in earnest prayer and deepest sympathy to the tender and watchful care of Him who neither slumbers nor sleeps. In September they arrived at Sydney and reshipped for Samoa, and to Fasetootai, in the island of Upolu, where Mr. and Mrs. Williams made their home. One of the new men, the Rev. J. Bamden, was drowned shortly after landing. Mr. Williams visited Raratonga, distributed

#### FIVE THOUSAND NEW TESTAMENTS,

and began preparations for the college. He visited other missions and for the seventh time was saved from drowning. On the 3rd of November he went aboard the *Camden* for his perilous

#### TRIP TO THE NEW HEBRIDES.

He owned to forebodings of danger, and Mrs. Williams besought him not to land on Erromanga. By the 12th they had covered 600 miles and reached Rovuma. Mr. Williams wrote: "We live in a dying world. The grand concern should be to live in a constant state of preparation. I am all anxiety, but desire prudence and faithfulness in the attempt to impart the Gospel to these benighted people, and leave the event with God. The approaching week is

to me the most important of my life." They touched at Fatuna, and on to Tauna. On the 18th he wrote: "This is a memorable day; a day which will be transmitted to posterity, . . . and the results of this day will be"—But the broken sentence was left unfinished. On the 19th the *Camden* was off Erromanga, and Mr. Williams thought of passing on to Annotam; but on the 20th they were wafted to the south of the island, where a spacious bay and peaceful shore seemed inviting. Natives were clustered among the rocks, apparently pleased with the new arrival. The boat was lowered and Captain Morgan took Messrs. Williams, Harris and Cunningham ashore. A chief brought them water; others cocoanuts, and the children were playing on the beach. Mr. Williams distributed a few presents; then he and Mr. Harris walked a short distance inland. Immediately a yell of the savages was heard, and they were seen in pursuit of Mr. Harris, whom they struck down with clubs and spears. Mr. Williams started for the beach when he heard the war-shell blown, but was overtaken and ruthlessly clubbed to death. The Captain and Mr. Cunningham, hastening to the rescue, were driven off with stones and arrows and rowed to the *Camden* with the sad news of the double tragedy. They set sail for Sydney, arriving November 30th.



The Governor of New South Wales despatched a war vessel, the *Favorite*, to recover the remains, but only a few doubtful bones were obtained. She arrived at Samoa March 24th, and the terrible tidings were broken to Mrs. Williams. No one may know the sadness that ended the long suspense, nor the darkness of that desolate mission home. Deep sympathy was manifested by the thousands and tens of thousands who had been won to Christ through the devoted missionary. The converts resolved to carry on the blessed work in which their heroic leader had fallen. In 1842 Mrs. Williams returned to England. "Heathens, I weep for you," said she; and "Father, forgive them, they know not what they do." In the sorrow of that grief-stricken widow over the tragic death of a loving husband and heroic evangelist, at the early age of forty-three, the inhabitants of many isles of the sea and Christians of every land join in tenderest sympathy.

The man, who ignorantly struck down Polynesia's noblest apostle, lived to welcome others who took up his work; and surrendered to them the very club with which he had blindly made of the devoted missionary, "The Martyr of Erromanga."





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